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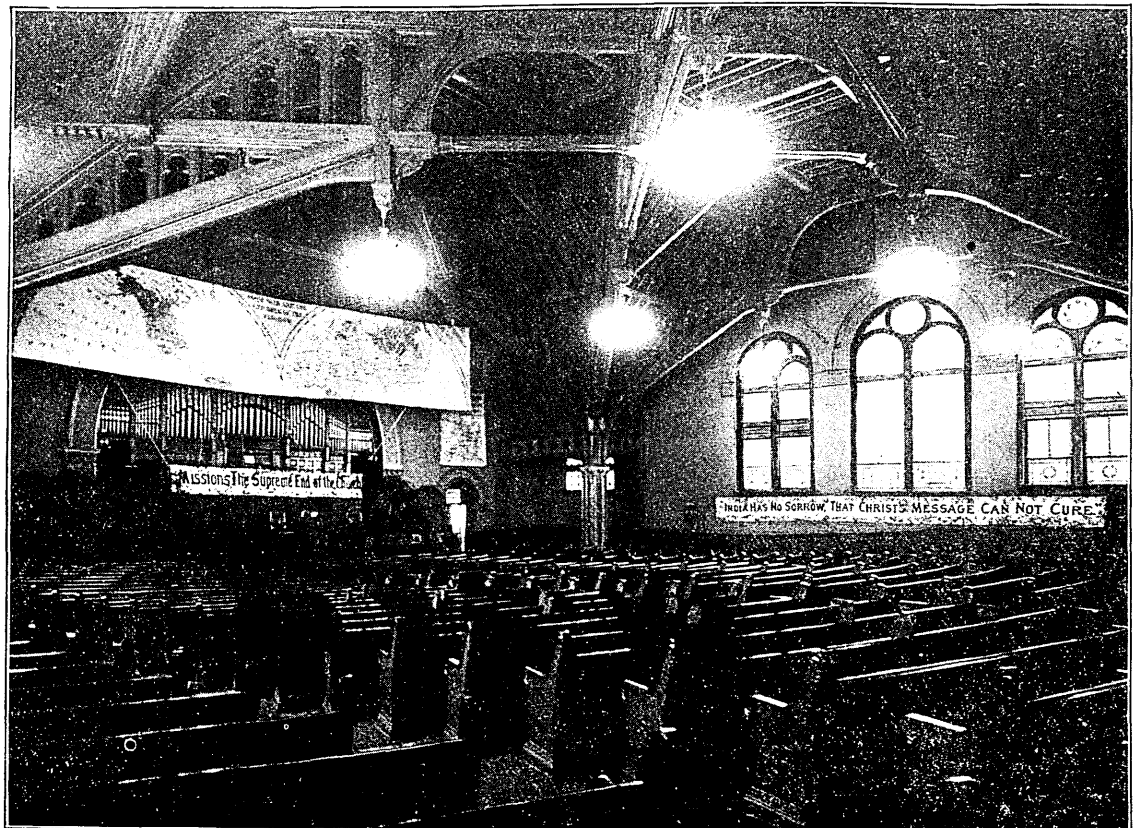


Auditorium—Foreign Missionary Jubilee Convention, Sixth United Presbyterian Church, Pittsburg, Pa.

United Presbyterian Church of North America, Foreign Missionary Jubilee Convention, Pittsburg, 1904

EGYPT 1854 INDIA 1855

Foreign Missionary Jubilee Convention

OF THE

United Presbyterian Church of N. A.

CELEBRATING THE

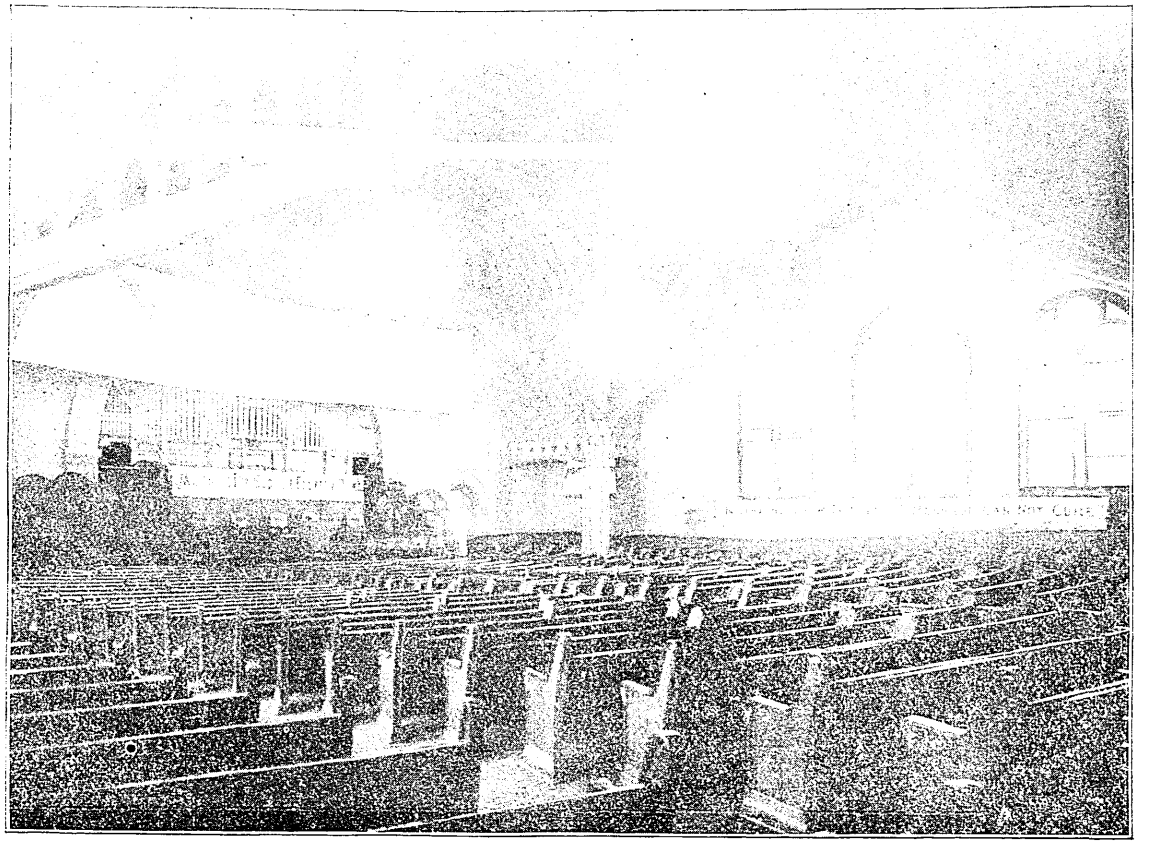
FIFTIETH ANNIVERSARY

of the Founding of Missions in

Egypt and India

DECEMBER 6-8, 1904, PITTSBURG, PA.

THE BOARD OF FOREIGN MISSIONS
OF THE
UNITED PRESBYTERIAN CHURCH OF N. A.
PHILADELPHIA, PA.



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PREFACE.

This book is the official record of the proceedings of The Pittsburg Convention, held December 6-8, 1904, in commemoration of the Semi-Centennial Anniversary of the founding of the United Presbyterian Missions in Egypt and India.

The addresses given on that occasion contained historical material carefully compiled, conclusions thoughtfully arrived at, surveys of a most comprehensive character, as well as spiritual messages of the highest and most inspiring order. That these addresses might be available for general reference, and also that their educative and inspirational value might become accessible to hundreds who were unable to attend the Convention this official record of the proceedings of that Convention has been prepared.

A brief history of the Semi-Centennial Foreign Missionary Celebration, of which the Pittsburg Convention was a part, is given in the first three chapters, both as a matter of record and in order to give to the Report of the Convention itself its proper historical setting.

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THE SEMI-CENTENNIAL FOREIGN MISSIONARY CELEBRATION.

The History and Scope of the Celebration.

The Pittsburg Convention.

The Significance and Value of the Celebration.

I. THE HISTORY AND SCOPE OF THE CELEBRATION.

As far back as in the early part of 1903, the attention of the United Presbyterian Church was called, by an article in the Church papers, to the approaching Jubilee anniversaries of the founding of the missions of the United Presbyterian Church in Egypt and India.

It was at once generally realized that the close of a half-century of missionary work afforded to the entire Church a priceless opportunity for reviewing her foreign missionary enterprise, for acquainting a younger generation with the early decades of missionary effort, for imparting to all whatever inspiration the success of a half-century of effort might possess, and especially for facing definitely the work which still remains to be done and setting up new and higher standards in reference to the obligation resting upon the Church to evangelize the world.

The Board of Foreign Missions brought the matter before the General Assembly of 1903, meeting at Tarkio, Missouri, in the following section of the Board's annual report:

"(5) Jubilee of Foreign Missions. The Board would respectfully call the attention of the General Assembly to the approaching Fiftieth Anniversary of the establishment of our present foreign missionary work, the Egyptian Mission, dating back to 1854, and the Indian Mission, to 1855.

"The Board is of the opinion that the close of a half-century of missionary service in Egypt and India affords a splendid opportunity for strengthening the faith of the Church and deepening her interest in the cause by passing in review the progress and success of that work. Gratitude to God demands that we make mention of His goodness to us during these fifty years of foreign missionary purpose. The proper celebration of this fiftieth anniversary of our present foreign missionary work will give to our Church a clearly defined consciousness of victory won, of progress made, and of results achieved. That consciousness will, no doubt, become the foundation for further progress.

"The Board, therefore, suggests to the General Assembly that a committee of nine be appointed to select a common date for the celebration of the fiftieth anniversaries of the establishment of our Egyptian and Indian missions, and to report to the next General Assembly plans for a suitable celebration throughout our

Church of the fiftieth anniversary of our foreign missionary work."

The General Assembly took the following action with reference to the proposed foreign missionary celebration:

"7. That since the fiftieth anniversary of the beginning of our mission work in Egypt and India occurs in 1904-1905, and since these anniversaries may be so taken account of as to deepen the interest of the Church in the work of these fields, the Board of Foreign Missions be, and hereby is, appointed a committee to arrange for a fitting celebration of these anniversaries, and that in so doing the interests of the semi-centennial commission's work should be furthered.

"8. That the Assembly approves the desire of the Board to have the semi-centennial of our missionary organizations made the time of raising a memorial fund for the educational and other needs of our mission fields, and that the Board is hereby authorized to co-operate with the semi-centennial commission in securing this end."

During the following year, the Board of Foreign Missions worked out plans for a foreign missionary celebration, and presented these plans to the General Assembly of 1904, meeting at Greenville, Pa.:

"At the last General Assembly, the Board of Foreign Missions was appointed a committee to arrange for a suitable celebration of the conclusion of a half century of foreign missionary work in Egypt and India.

"The Board submits the following general plan for approval:

"1. That December 4th to December 11th be chosen to be observed throughout our entire Church as a foreign missionary week. At the services of these two Sabbaths, as also at the intervening mid-week meetings, pastors shall bring into review the foreign missionary work of our Church in order to acquaint our people with the successes achieved, under the rich blessing of God upon us, during the past half century of missions. Especially shall this week be made a week of general intercession and prayer for foreign missions through our Churches.

"2. That during this week of December 4-11, a foreign missionary convention be held at or near Pittsburg. The aim of this convention shall be educational and inspirational—to present the conditions, the aim, the methods, and especially the results of foreign missionary work in general, with special reference, however, to the work in our own foreign fields. To this convention, presbyteries shall be invited to send delegates, that the interest generated my spread as widely as possible.

"3. In order to effectively prepare the way for a hearty observance of the foreign missionary week, and in order to carry the educational and inspirational privileges of this Jubilee of foreign missions to as large a constituency as is possible, deputational

work shall be arranged for such as will give to as many congregations as is practicable, an opportunity of hearing those qualified especially to present the inspiring record of our first half century of missions."

The General Assembly ratified these plans as presented, and gave to the Board full authority to arrange for carrying them out. The General Assembly also recommended:

"That, at the fall meetings, the Synods be requested to give special prominence to the proposed semi-centennial of our foreign mission work, and to co-operate with the committee of the Board, in securing a general observance of the foreign missionary week throughout the Church."

The three features of the celebration presented in the three sections of the Board's report to the General Assembly require separate consideration:

I. The Deputational Work.

The object of this work was to carry to each congregation, if possible, some message concerning the semi-centennial occasion and its significance, and to make it possible for the rank and file of the Church membership to share in the educational and inspirational privileges of the celebration. It was decided to devote the month of November to this work, so that its far-reaching influences might serve as a preparation for and a stimulus to both the observance of the foreign missionary week and the convention.

By Synodical appointment (or where this was not practicable, by appointment of the Board) committees were created in each Synod consisting of one representative from each presbytery to co-operate with the Board of Foreign Missions in the proposed celebration. Letters were then sent out to a large number of pastors in every section of the Church asking them to serve as speakers in this deputational work. Where acceptances were received, literature was forwarded, together with suggestions as to foreign missionary subjects appropriate to the celebration.

Those who had volunteered to do deputational work were assigned to different presbyteries, usually to a presbytery adjoining the one of which they were members. Information was sent to the Synodical committeeman of each presbytery, informing him of the deputational speaker or speakers assigned to his presbytery. It was then left to him to arrange meetings in every congregation, if possible; to inform the speaker of his itinerary, and to enlist other speakers if the Board's assignment of speakers proved insufficient. The understanding was that the committee-

men should arrange for these meetings; that speakers should give their services free; and that the congregations or communities addressed should provide for railroad expenses of speakers and their entertainment. In this way the work was done *with no expense to the foreign missionary treasury.*

Among the many difficulties which had to be overcome in carrying out this plan for deputational work during the month of November, were: Lack of a sufficient force of speakers, wide separation of congregations involving too great an expense of travel, preoccupation of field by special meetings, bad weather. Owing to the wide separation of congregations in the Presbyteries of the Pacific Coast, it was decided not to urge this work in those Presbyteries, but in spite of this judgment of the committee, the interest of the Church led to considerable deputational work being done, even under these difficult circumstances.

Some idea of the extent and value of this feature of the semi-centennial celebration may be had from the following statistics and opinions, based on reports received by the Board from

41 Presbyteries reporting deputational work done.
6 Presbyteries reporting no deputational work done.
13 Presbyteries not reporting. Many of these are known to have had work done.
96 Speakers engaged in this work, or 10 per cent. of United Presbyterian pastors.
393 Meetings held.
422 Congregations reached, or 42 per cent. of all United Presbyterian congregations.
32,121 Attendance at 326 meetings reporting attendance.
6,566 Estimated attendance at 67 meetings not reporting attendance.
38,687 Total probable attendance at meetings, or 30 per cent. of Church membership.
19 Highest number of meetings held in any one Presbytery (College Springs, Lake).
100 Highest percentage of congregations reached in any one Presbytery (Caledonia, Chartiers, Vermont).
2,255 Highest attendance at meetings in any one Presbytery (Monongahela).

2. The Foreign Missionary Week.

By action of the General Assembly, December 4-11 was set apart as a Foreign Missionary Week, to be observed throughout

the entire United Presbyterian Church. The aim was to have the half-century's record of foreign missionary effort pass in review before every organization of the Church, so that every department of the Church might be brought to recognize its proper relation to this great work.

A hand-book of suggestions was prepared and copies of it were sent to every pastor and to every president of a woman's missionary society. This hand-book presented the results of a half century of work. It also gave important reasons for a hearty celebration of the semi-centennial anniversary. It gave outlines and themes for semi-centennial foreign missionary addresses. It suggested semi-centennial foreign missionary programs for use in the Sabbath school and young people's society. It contained a very practical and forceful appeal from the Woman's Board, addressed to the Women's Missionary Societies, calling upon them to hold a special meeting during this Foreign Missionary Week in order to celebrate the completion of a half century of work. A special program, entitled, "Send the Light," was issued by the Board of Young People's Societies, and fifteen thousand copies were ordered by those desiring to use them.

Reports concerning the observance of this Foreign Missionary Week, concerning its educational and inspirational value, have been received from almost every section of the Church, and the statement can be made without any fear of contradiction, that *the observance of the Foreign Missionary Week was practically universal throughout the United Presbyterian Church of North America.*

The recommendation was also emphatically made that the entire week be observed as a week of prayer. The mid-week prayer meeting of December 7th was set apart as a service of special prayer. The high spiritual tone of the Pittsburg convention, which was held during that week, is credited to nothing else than the impetus of prayer ascending to the throne of grace from all parts of the Church during the Foreign Missionary Week. On the other hand, the convention itself made more effective the observance of the Foreign Missionary Week as it kindled fires of missionary zeal on the following Sabbath in the pulpits of those who were privileged to attend its sessions.

3. The Pittsburg Convention.

A foreign Missionary Convention was one of the chief features

of the proposed Semi-Centennial Foreign Missionary Celebration. It was to be a national convention—national so far as the United Presbyterian Church was concerned. Pittsburg was recognized as a suitable and natural center for such a gathering. It was to be a three day convention, extending from Tuesday evening, December 6th, to Thursday evening, December 8th, thus affording opportunity for historical surveys, for devotional meetings, for practical conferences and for popular public rallies.

A sub-committee of the Board of Foreign Missions composed of Rev. C. S. Cleland, Rev. W. M. Anderson and Rev. C. R. Watson, with a similar sub-committee of the Women's Board composed of Mrs. E. M. Hill, Mrs. H. C. Campbell and Mrs. J. J. Porter, arranged the program.

A local committee at Pittsburg took charge of all local arrangements for handling the convention. This committee was composed and also sub-divided into the sub-committees as follows:

LOCAL COMMITTEE FOR PITTSBURG CONVENTION.

R. M. Russell, D. D., Chairman.

Committee on Place of meeting—Rev. S. W. McKelvey, Chairman; Rev. J. K. McClurkin, D. D., Mr. David Blair, Mr. Thomas B. Donaldson.

Committee on Entertainment—John E. Shaw, Esq., Chairman; Mrs. H. C. Campbell, T. J. Gillespie, Esq., E. S. McClelland, Esq., J. D. Turner, Esq.

Committee on Press and Advertisement—Rev. W. I. Wishart, Chairman; Rev. W. H. McMillan, D. D., Rev. W. R. Wilson, J. J. Porter, Esq.

Committee on Exhibit—Rev. John McNaugher, D. D., Chairman; Mrs. E. M. Hill, Mrs. M. C. Porter, D. T. Reed, Esq.

Committee on Railroad Concessions—Robert Trimble, Esq.

No adequate idea can be given of the enormous amount of work which fell to these sub-committees to carry. For days and even weeks before the convention, these committees labored hard to perfect the necessary arrangements. During the entire session of the convention, almost every member of each committee placed his or her time entirely at the disposal of the convention. Even after the convention was over, there remained a great deal of work for all in the settlement of accounts and the return of exhibits loaned.

Three factors which contributed largely to the success of the convention are deserving of special mention.

The first was the admirable equipment of the Convention Church, the Sixth United Presbyterian Church of Pittsburg. Its

spacious and elegant auditorium provided as comfortable a place of meeting as could have been secured anywhere for the inspiring audiences which tested even the capacity of that large Church. Its Sabbath School chapel and numerous other rooms furnished ample accommodations for exhibits, writing and conference rooms, registration and other Bureaus, adding so much to the pleasure and comfort of delegates. The dining halls in the basement furnished catering facilities which were much appreciated. The entire convention and those in charge of it were very grateful to the Sixth Church of Pittsburg for the generosity which placed this equipment at the disposal of the convention.

The second factor worthy of special mention was the foreign missionary exhibit. In another chapter will be found a description of the exhibit. We here wish to refer to the amount of labor which was involved in securing the large number of articles exhibited, in keeping a record of them and of their owners, in classifying and arranging them for exhibition and finally in securing their safe return to those who had loaned them. For this, credit is to be given to the Exhibit Committee.

The work of the Entertainment Committee was the foundation upon which rested the personal comfort and convenience of the six hundred delegates who attended the Pittsburg Convention. The generous offer of Pittsburg and vicinity to furnish free entertainment (lodging and breakfasts), to the accredited delegates, made it possible for many to attend where otherwise the cost of attendance would have prevented their going. The discovery of places of entertainment, the assignment of delegates to these places and the direction of others than accredited delegates to suitable hotels and boarding houses, was the task of the Entertainment Committee and it involved an amount of labor and executive ability which stand to the credit of the devoted committee which so successfully discharged this difficult duty.

II. THE PITTSBURG CONVENTION.

To appreciate the power and impressiveness of the Pittsburg Convention it is necessary to throw every address into its proper setting. To those who were not privileged to be present, a general description of that convention may help to give some idea of the thought, the spirit and the progressive movement of the Pittsburg Convention.

An admirable general sketch of the convention appeared in "The United Presbyterian," of December 15th, 1904 and we give it almost in its entirety and without burdening it with quotation marks, making, however, a few changes which seem necessary for the sake of accuracy or clearness:

One of the most remarkable conventions in the history of the United Presbyterian Church came to a close in the Sixth Church, Pittsburg, Thursday evening, December 8th. It was the climax of an enthusiasm which had been gathering momentum for weeks. Earnest christian ministers had been addressing the various congregations in every presbytery throughout the Church, laying the claims of our foreign work on the hearts and consciences of the people and when the day arrived for the great Semi-Centennial Convention the hearts, as well as the eyes of the people, were turned with eager inquiry toward the city of Pittsburg. Delegates from congregations, women's missionary societies, presbyteries and other courts and societies, began arriving as early as Saturday. Monday numerous arrivals were reported, and on Tuesday, the day of the beginning of the great jubilee, every train entering the city brought many representatives.* They came as the tribes of old came up to Jerusalem to make mention of the goodness of Jehovah and to praise Him for His wonderful works in India, in the land of Zoan and in "the land of the rustling of wings, which is beyond the rivers of Ethiopia."

*A careful examination of the registration books showed the following attendance and representation: 199 delegates representing Women's Missionary Societies; 4 representing Women's Missionary Presbyterials; 258 representing congregations; 13 foreign missionaries; 113 visitors, making a total of 587. To these must be added a large number who failed to register. Hundreds were in attendance from Pittsburg, Allegheny and vicinity who did not register.

It was a remarkable gathering. For profound earnestness, for devout and worshipful enthusiasm we have seldom, if ever, seen it equalled. The intensity of youth, the consecrated energy of vigorous manhood and womanhood and the sagacity and prudence of age were harmonized into one magnificent willingness to hear what God the Lord would speak. There was a universal yielding to the divine pressure. There was a unity of action. There was no tawdry or grandiloquent oratory, neither clap-trap nor effervescence of rhetoric, but there was an eloquence, born of the Spirit of God, whose one aim seemed to be to lay the claims of the Church on the hearts of the people as the God of missions might lay it upon the consciences of the speakers. It was, without controversy, the greatest missionary convention ever held in our denomination.

Opening Session.

The scene at the opening hour was a most inspiring one. The large auditorium of the Sixth Church was filled with as magnificent an audience as ever assembled for the consideration of things pertaining to the kingdom of God. Pews and aisles and gallery were massed with no less than 2,000 of as noble men and women as ever lifted their hearts in prayer and thanksgiving to God. Mottoes, dashed with delicate greenery, arrested the thought.

Over the platform were the words:

"Missions the Supreme End of the Church."

On the wall, to the speaker's right, was the motto:

"Africa Has No Darkness Which the Gospel Cannot Dispel."

On the left wall:

"India Has No Sorrow that Christ's Message Cannot Cure."

On the gallery front:

Shall We Evangelize 16,000,000 Heathen by Giving an Average of 16 Cents a Week? This Means 500,000 Souls Evangelized by $1,000,000 a Year."

Over the platform depended an immense map of the world, 50x25 feet, belonging to Dr. Pierson, Editor-in-Chief of the Missionary Review of the World, back of which, and on either side of it, were missionary maps of India and Egypt. A large chorus, led by the splendid choir of the Convention Church, had charge of the service of song. And seldom have the psalms of the Church, those magnificent missionary songs of the Spirit, been sung with a deeper fervor. The voice of the vast congregation was as the

sound of many waters. "What will it be when we get up yonder, when it is so glorious here!" exclaimed one reverent worshiper to the writer.

The initial session was presided over by Dr. J. W. Witherspoon, Moderator of the General Assembly; the song service was in charge of William Y. Griffith; the opening prayer was offered by Dr. Arthur T. Pierson and the opening address was delivered by Rev. C. S. Cleland, of Philadelphia, Recording Secretary of the Board of Foreign Missions, his theme being "A Convention Foreword." He spoke forcefully of the missionary ancestry of our Church and of the beginnings of things in our missionary work. He referred to the work of the McCagues and the Gordons, Dr. Barnett and the faithful and consecrated men and women who followed. He spoke of the dense ignorance, the moral and spiritual blindness of the people; of the difficulty of advancing the work without the printed page, of their long waiting before the fruits of their labor began to appear and of the wonderful contrast between the conditions then and now, when the foreign missions are themselves sending out foreign missionaries—and have a present membership of over 16,000. He spoke of the fifty years of victory, when 232 missionaries have been sent out, $4,000,000 expended and 26,500 natives redeemed. It was a splendid setting forth in summary of the struggles and achievements of the past fifty years and laid the foundation for the masterly address which followed.

Many of the audience were not prepared for the calm, almost boyish face of Robert E. Speer, as he appeared in response to his name. A thoughtful face, like the fathoms of the sea, where mountains and stars are mirrored, deeps where heaven and earth repose, as we soon discovered when he swung his powerful address on the pivot—"The Place of Missions in the Thought of God." It was no immature mind that grappled with his profound phase of the mission problem. He told us how God's thought for the world was a missionary thought; how Christ's mission was the revelation of the missionary conception of God; how Christ himself was a missionary Redeemer, His spirit, His prayers, His life were missionary; he told us if we would take the missionary spirit out of the Bible we would have no Bible at all; he told us how history was but an unfolding of the missionary thought of God. And having showed us the profound missionary outreachings in the divine will, he asked us what place it had in ours. Our interests should be parallel with God's and the place of missions in our

thought should be as it is in His and it will rest upon the true foundation. It was one of the most masterful addresses ever delivered before a religious convention.

WEDNESDAY MORNING.

The highly devout and excellent missionary spirit aroused in the opening session of the Convention seemed to pervade all hearts as the delegates came together on Wednesday morning, all intent upon the good things provided for the day. This spirit only deepened and widened as Dr. Joseph Kyle, of Xenia, Ohio, the first speaker, gave a most inspiring address on "The True Spirit of Missions."

In this it was shown that there was no secret about the primitive New Testament evangelization of the world. The same spirit that converted a Paul, the same Gospel that then turned the world upside down, are the Church's heritage to-day. While there were spiritual giants in those days, they were so because they kept in touch with God. Not so much zeal for the truth as devotion to a person made the apostles and martyrs the missionaries they were —doing, suffering, dying for Christ. The same spirit led Carey, Judson, Henry Martyn, Livingstone, Gordon and every true missionary to bury themselves in the darkness and jungles of heathenism, and must be the inspiration of all true missionary work. A chain of many links may be suspended from a magnet, but the length and strength of the chain depends upon the power of the magnet. The stability and extent of any missionary operations depend upon the power that Christ as a magnet has upon each of the individual workers.

"Fifty Years of Foreign Missions in Egypt" was the theme of an interesting and extended address by our Foreign Missionary Secretary, Rev. Charles R. Watson. In introducing the speaker, Mrs. Campbell, the chairman of the meeting, feelingly referred to the fact that he was a son of Egypt, and, in honor of his father and mother, who are missionaries yet in that land, requested the audience to rise and send the Chautauquan salute across to them from the Convention. It was heartily responded to. The address most carefully and thoroughly reviewed the moral and political conditions of the country of Egypt, the small beginnings of the mission there, the prejudice, oppositions and discouragements it had to meet and overcome; its rapid progress during the last years of the half century. He dwelt with great thankfulness and hope-

fulness upon the present prosperous condition of the mission and the influence of its work upon the people.

A nominating committee, appointed at the Tuesday evening meeting, nominated the following officers for the Convention, to act also as an Executive Committee, and these nominations were unanimously ratified by the Convention:

President—Thomas Balph.

Vice-Presidents—Thomas McCague, Miss Elizabeth Gordon, Mrs. D. S. Lytle, W. S. McClure, F. M. Spencer.

Secretary, W. C. Adair.

Wednesday Afternoon.

In the afternoon session there were three good addresses—the first by Dr. Gilchrist, on the "Reflex Influence of Foreign Missions in the Life of the Home Church;" Dr. M. G. Kyle, President of the Foreign Mission Board, on "Our Early Foreign Mission Work," and Dr. J. K. Giffen on "Our Sudan Mission."

"No friend in all the world congratulates the Foreign Mission Board in its successes during the fifty years of the past more heartily than the Home Board," said Dr. Gilchrist. There is a divine unity in the work of the Church, and when a thrill of pleasure fills the hearts of the worker abroad it is also felt in the hearts of those at home. The influence of foreign missions on the home Church is to give it a truer conception of its divine mission. Instead of holding fast something as true simply, it sees that it holds fast these things for the sake of other people: enlarged sympathy and liberality of feelings for others, a greater evangelistic activity at home, a larger devotion to the work of the world-wide evangelization, and a strengthened faith in the Gospel of Christ as a saving power are reflex results of foreign missions.

In the discussion of the early missionary work of our Church a vivid sketch was given by Dr. Kyle of the efforts of the Associate and Associate Reformed Churches in locating and carrying on mission work in Trinidad, Damascus and other fields. What estimate should the Church put upon these early efforts? Are they to be regarded simply as efforts of antiquity which are to be put on exhibition? They have their part in the rejoicings of to-day. They stand with the Gordons and Lansings of our early missionary work in India and Egypt, because they gave the knowledge by which our Church could best direct her energies to the place where success would crown her efforts. They were

faithful. There is something better than fifty years of missionary work, and that is to be the good and faithful servant.

At the close of this address there occurred one of the most touching and pathetic incidents of the Convention. The foreign missionaries in attendance were invited to the platform, and with them the two remaining pioneers of our foreign missions—Miss Gordon, of India, and Dr. McCague, of Egypt.

As the veteran missionary was introduced to the Convention and asked to speak, the excitement of the occasion seemed almost too much for his enfeebled physical condition, and he asked that all might join with him in a short prayer-talk with God that he might get control of his feelings. As he did so, almost unconsciously he drifted out of his prayer to God into a most earnest and pathetic speech on the mission work in Egypt, which is so dear to his heart. It was so simple and child-like, and yet so soul-thrilling, that it captured every heart, and many eyes were dimmed with tears when he finished speaking.

Rev. C. R. Watson, the Corresponding Secretary of the Board of Foreign Missions, read to the Convention the two following cablegrams addressed to the Convention by the missionaries of Egypt and India:

From Egypt: "Cairo, December 6, Egypt for Christ, what are we waiting for?"

From India: "Sialkot, December 6, Ebenezer, first Samuel seven twelve; Macedonia, Acts sixteen nine."

The account given by Dr. Giffen of the missionaries' first experiences in the Sudan was full of interest to every one who heard it. It must be heard to be fully appreciated. No proper sketch can be given of it here. That first night, however, in the Sudan, when surrounded by the naked savages with their spears and war clubs, they lay down under the friendly shelter of a tree and slept peacefully and unharmed, forms one of the most heroic and thrilling experiences in the history of missions. They could certainly appreciate the sweetness of the words of the psalmist, "I laid me down and slept: I awaked; for the Lord sustained me."

Wednesday Evening—Men's Meeting.

Wednesday evening was devoted to hearing an address by J. Campbell White on "The Greatest Business in the World," and to a "Laymen's Conference on Foreign Missions." It was one of the best sessions of the Convention. It was a meeting for men only. Mr. White's address was on the financial side of mis-

sions, and it was truth and figures and facts, and fact and figures and truth from beginning to end laid upon every man's conscience with sledge-hammer blows. And if any man went away from the meeting without having a bruise on his conscience it was because he had no conscience to bruise or was already doing his whole duty. I will not attempt even a brief sketch of the address; it would only spoil it. The best thing to do is for every pastor and congregation to have Mr. White go and speak to them on "The Greatest Business in the World," or get the speech when published and read it. And they will find that they are not engaged to a very large extent in that business.

Dr. Pierson, the Editor-in-Chief of the Missionary Review of the World, and the most widely known worker in the cause of missions in the world, pronounced it the ablest address he had heard on the subject of mission finances in forty years, expressing a wish that it be published in tract form for distribution, which will, no doubt, be done.

At the close of the meeting a special committee was appointed to suggest a course whereby the interest aroused at this meeting might find definite expression and its aims and purposes be realized. (See page 29

Women's Meeting.

The Emory Methodist Episcopal Church at this hour was more than full of women. Every pew was packed, the platform was crowded and even the choir loft was occupied as to steps, chairs and floor, leaving not much spare room for Mrs. Blanchard and her organist, who so acceptably led the song service.

Wisdom and a sense of fitness, too, had been shown in the choice of presiding officer and speakers. Mrs. E. M. Hill, Foreign Secretary of the Women's Board, made each speaker and the audience at home with one another—Mrs. W. W. Barr, whose husband was for so long a link between the home and foreign fields; Mrs. J. P. White, in God's Providence brought back from Egypt to home mission work, and Miss Elizabeth Irvine, the daughter of one who was a pioneer missionary in Oregon at a time when, as Dr. McClurkin told us, the Church thought it had all the foreign work it could manage in Oregon and California—these were the women who spoke to the great audience on "Women's Work for Women: Its Past, Its Present, Its Future."

Space will not permit even a brief outline of the stirring addresses, in one of which Miss Hill told of women's bloody rites in

Kali's temple and the dire need of help from us, so highly favored, yet their sisters; in another Mrs. Barr traced, as if it were the course of a great stream flowing from a little spring, the work of United Presbyterian women, first in one congregational foreign missionary society in each of the parent denominations, then in the presbyterials and the Women's General Missionary Society, zeal and contributions steadily growing and the results in schools, medical missions and zenana work attesting God's favor; in a third Mrs. White contrasted the doctrines of the Koran and of the Bible by their fruits in Mohammedan and Christian homes, cited the work now being carried on, and especially the self-denying and self-surrendering spirit of the converts as encouragements, and in a fourth Miss Irvine sounded the call for reinforcements and reminded us that God's forces—His chariots and horses—are already at our command; we need only to have our eyes opened.

The meeting was to have closed with the reading of promises by Mrs. Mary Clokey Porter and prayers for their fulfillment by three of the lady missionaries, but time flew so rapidly that this service had to be omitted.

Thursday Morning.

On Thursday morning the hearts of the members of the Convention were wonderfully uplifted in preparation for the many good things awaiting them in the closing sessions by a warm, stirring address by Dr. W. C. Williamson, on "The Truth About Love." His address was founded on the words found in Phil. 1:9-11. This love is not God's love to men, but our love for God and man. All true Christians have it. But it may abound yet more and more in every heart; no limit to it. This thought is in keeping with this Jubilee. Men and women went out to our mission field because of abounding love. And when we look forward to another fifty years the work will require more expanding, abounding love. This very helpful and spiritual address was followed by one of the most able and interesting of the Convention, by Dr. J. K. McClurkin, on "Fifty Years in India; a Land Strange in History, Dark in Sin, Bright in Prophecy." He spoke of seven shadows as resting upon that dark land in the past and blighting it yet in the present. The dark shadows of caste, of the soul's transmigration, Buddhism, Mohammedanism, poverty and ignorance, her conquerors and modern Hinduism. These shadows are gradually being dispelled by the breaking out of mission light which began in a feeble way as early as the second century. But

even yet little has been done. The real work is just beginning. And what we do for that land should be done quickly, for 150,000 souls pass out of that darkness into the denser darkness of eternal death in one year. And what we do we should do for Him, for Christ alone, who came to seek and save the lost. The inspiring address reached its climax when the speaker asked the audience to rise while he called the roll of those who had given their lives for Christ's cause in that dark land. It seemed as though the very gates of heaven were opened to us as they were to Stephen, and we could see them resting at Jesus' feet.

During this session Secretary Watson presented to Dr. Balph, the president of the Convention, a beautiful gavel. The head was made of wood taken from the study of the first mission house in Assiut, Egypt, occupied by Dr. Hogg. The handle of wood taken from the first United Presbyterian mission building in India. There were two pieces of wood in the handle which came from 2000 miles up the Nile. The head of the gavel was made by the children in the Industrial School in Gujranwala, India.

Thursday Afternoon.

No doubt one of the most practical and helpful addresses of the Convention was that given by Dr. D. F. McGill, on the subject, "Foreign Missions and the Pastor." Many suggestions were given, such as, let the pastor teach his people to pray for missions, specifically; keep the Sabbath School and young people interested in missions; turn the weekly prayer meeting into a missionary prayer meeting once a month; make much of returned missionaries; let the pastor master one good missionary book and then give it warm and condensed to his people in one or more sermons.

Addresses were also given at this session by Mrs. Annie R. Herron, President of the Women's Board, on "Foreign Missions and the Women's Missionary Society," and by Mr. C. V. Vickery, Secretary of the Young People's Missionary Movement, on "Foreign Missions in the Sabbath School and Young People's Society." Both of these addresses were helpful and encouraging. A conference was also held at this session, when one-minute speeches were heard on problems of the Church and missions.

One of the beautiful incidents of the Convention was the singing of two verses of the 23d Psalm, first in Hindustani, by the India missionaries, then in Arabic, by the Egyptian missionaries on the other side of the stage, and finally in English by the whole great assemblage.

Those from Egypt could not join their brethren from India, the latter even, being from different districts, were not all familiar with the tune used; but all, from Dr. McCague, at one end of the line, to "Aunty" Gordon at the other, could sing "The Lord's My Shepherd," in the mother tongue to grand old "Evan." It stirred every heart. One could not but think God's children on earth—Hindu, Egyptian, Chinese, American—cannot sing together yet, but when all get home to the Father's house then all will know the tune and the words—the new song, the song of Moses and the Lamb!

Thursday Evening.

The closing address of the great Convention was given Thursday evening by Dr. A. T. Pierson, of Brooklyn, N. Y., on "The Supernatural Factor in Missions." To hear this address the largest audience of the Convention assembled, literally packing the large auditorium from platform to gallery. He showed that the most desperate assaults are being made upon the supernatural to-day that have been made in the history of the world. And yet if there be no supernatural in the Bible there is no inspiration. If none in Christ, there is no Saviour. If none in nature there is no God. The work of missions gives us the evidence of the supernatural. A study of missions for nearly fifty years gives the belief that greater miracles have been wrought in missions than the physical miracles wrought by Christ himself. The finest machinery will not accomplish the work without God. Find out God's plans and follow them. Let this fiftieth anniversary be signalized by a giving of every pastor and member in the Church unreservedly to God and His service. The doctor spoke with much vigor and with his usual animation, and at the close said that he had never been in a Convention in which the addresses averaged so well as this one, to which every one could surely assent. After the adoption of a series of resolutions* regarding the future advance work and a few earnest words spoken by the pastor of the church, Dr. R. M. Russell, in which he led the great congregation as they stood, to give themselves in solemn pledges to God to pray and work and give for the evangelization of the world, the Convention, the greatest of the kind ever held in our Church, came to a close in the midst of deep and solemn consecration.

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*See page 27

Outside Testimony.

An article which appeared in "The Missionary Review of the World," describing this Convention, is of special interest, as it expresses the judgment of one abundantly qualified (Rev. A. T. Pierson, Editor-in-Chief) to judge, and standing outside the denomination whose special interests the Convention was serving. We quote the following extract:

"The fifty years of mission work in Egypt and India, conducted by the United Presbyterians of America, had a memorable celebration at Pittsburg, Pa., from December 6th to 8th. We have been at many missionary conventions and anniversaries, and at more than one ecumenical gathering, but we have never seen this one surpassed in the average excellence of the addresses, the general spirituality of tone and the sanctified common sense exhibited in administration. It was the one such convention where the program was not so overloaded that speakers were embarrassed for want of time. There was no impression of that driving haste which is the blemish upon our best modern type of social and even religious life. There was time for everything that was planned, and everything worked smoothly and harmoniously from beginning to end. Over six hundred accredited delegates were enrolled, nearly double the number at the general assemblies.

"Throughout we heard not one address where the attempt was obvious to make a rhetorical or oratorical display. There was eloquence, but it was of a straightforward treatment of a theme, dignified and sometimes majestic, but always sober, spiritual and self-forgetful. The audience room was large, but not too large for the assemblies, and all the meetings were well attended, most of them thronged.

"A huge map of the world hung behind the platform and inspiring mottoes blazed from the walls and gallery front, with smaller maps of India and Egypt. The singing was especially uplifting, and, in a word, all the accessories befitted a grand occasion."

Resolutions.

The following resolutions were unanimously passed by the Convention on Thursday evening, December 8th:

The Executive Committee presented the following resolutions:

I. That we express deepest gratitude to our God for the marvelous progress and achievements of our missionary work during the last half century.

II. That this Convention, with devout thankfulness, recognizes and acknowledges the wonderful Providence of God in bringing Great Britain to the first place among the powers of the earth, the great Protestant power, under whose strong arm civil liberty is

established and justice is administered, and under whose protection and favor our missions in India, Egypt and the Sudan are carrying on their great work, and we offer our prayers to Almighty God for His blessing upon his Majesty, the King, and his Government:

That copies of this resolution be sent to our mission in India for presentation to his Excellency, the Right Honorable, the Lord Curzon of Kedleston, P. C., G. M. S. I., M. A., F. R. S., J. P., D. L., G. M. I. E., Viceroy and Governor-General of India, and to our mission in Egypt for presentation to his Excellency, the Right Honorable, the Earl of Cromer, G. C. B., G. C. M. G., K. C. S. I., C. I. E., his British Majesty's Consul-General and Minister Plenipotentiary, and to our mission in the Sudan for presentation to his Excellency, Major-General Sir Francis Reginald Wingate, K. C. M. G., K. C. B., D. S. O., A. D. C., R. A., Sirdar of the Egyptian Army and Governor-General of the Sudan.

III. That we authorize the President and Secretary to sign a petition in our behalf to Secretary Hay, asking him to use his great diplomatic influence to emancipate China from treaty obligations to tolerate the opium traffic.

IV. That this Convention, through our Corresponding Secretary, send a message of encouragement and sympathy to our workers in our foreign fields.*

V. That we express our high appreciation of the splendid program prepared, and tender a hearty vote of thanks to those who have addressed us on this great occasion.

VI. That hearty thanks are due and are hereby expressed to the people of Pittsburg and vicinity, and of the Sixth Church, Pittsburg, in particular, for their large and kind hospitality, and to all others who have ministered to our comfort while here.

VII. That we extend our thanks to the press for the advertisement and reports of the Convention.

THOMAS BALPH,
President.
THOMAS MCCAGUE,
MISS ELIZABETH GORDON,
MRS. D. S. LYTLE,
W. S. MCCLURE,
F. M. SPENCER,
Vice-Presidents.
W. C. ADAIR,
Secretary.

*The message sent was: Psalm 20: 4, 5.

The Committee appointed by the Men's Meeting to consider the best form in which to give effectiveness and permanence to a *Forward Missionary Movement* presented the following resolutions:

(1) Resolved, That we heartily endorse the position taken by the Tarkio General Assembly, viz.: "The appeal of our Foreign Missionary Association in India and Egypt, for a definite increase in missionary forces, should be regarded as evidence of God's awakening of the Church to a clear apprehension of her missionary obligations, and with the aim of reaching this ideal presented by missionaries in the field, and speedily evangelizing the lands specially entrusted to our Church, the Board is instructed to begin a campaign of interest and effort whereby through individuals and congregations the support of new missionaries and their work may be secured without endangering or weakening the support of present work."

(2) Resolved, That we express our conviction that our Church is well able at the present time to supply all the financial support involved in such an attempt to occupy and evangelize our mission fields, if only the Scriptural principles of Christian stewardship; of weekly, worshipful and proportionate giving, and of habitual sacrifice for Christ's sake, be accepted and acted upon by all our members.

(3) Resolved, That in order to the awakening of our Church to her privilege and responsibility in this matter, we recommend the organization of a Men's Missionary League in every congregation, the object of which shall be (a) to promote more thorough intelligence regarding missionary problems; (b) to offer united prayer for the coming of the Universal Kingdom of Christ, and (c) by example and effort to promote weekly, proportionate and self-sacrificing giving to the work of the world's redemption.

(4) Resolved, That general oversight and direction of this movement be intrusted to an Executive Committee of seven members, and that an Advisory Council of twenty-one members be appointed by the Executive Committee to confer and co-operate with them. And we nominate the following seven men to be members of the Executive Committee:

Mr. A. P. Burchfield, Chairman.
Mr. W. S. Heade, Cambridge, Ohio.
Mr. George M. Paden, Pittsburg, Pa.
Mr. Percy L. Craig, New Castle, Pa.
Mr. J. Campbell White, Allegheny, Pa.

Mr. Hugh Kennedy, Buffalo, N. Y.

Mr. John H. Murdoch, Washington, Pa.

(5) Resolved, That the delegates to this Convention be and the same are hereby instructed to carry to the men of their congregations a report of the proceedings of the men's meeting, held on Wednesday evening, and that they be specially charged to lay before the men of their congregation a full explanation of the plan for organizing Men's Missionary Leagues suggested by this Convention, and to urge upon them its adoption; and that in cases where congregations have not been represented at this Convention, pastors be urged to bring the matter before the men of their congregation.

(6) Resolved, That we instruct the Executive Committee of the Men's Missionary League to publish the address of Mr. J. Campbell White, on "The Greatest Business in the World," in form suitable for wide distribution among the churches. All of which is respectfully submitted.

THOS. J. GILLESPIE, Chairman;
W. S. HEADE,
R. C. MCMASTERS,
D. T. REED,
REV. B. A. MCBRIDE,
J. A. LEFKAR,
SAMUEL YOUNG,
Committee.

THE CONVENTION EXHIBIT.*

It was a happy thought of those who planned for the great Convention to have an exhibit of curios and other objects of interest from the lands which have been the scene of our Church's missionary efforts during the last fifty years. Perhaps the committee themselves did not realize how great would be the work involved in properly placing these objects for the public view, in caring for them while here and in returning them unimpaired to their owners. But surely they were richly rewarded in the appreciation of the crowds which thronged the rooms whenever they were opened and listened with close attention to the words of the missionaries who were there to explain. It will be but an imperfect idea of the extent and interest of the exhibition that will be possible within the necessary limits of this article.

*This article also appeared in The United Presbyterian of December 15, 1904.

CURIOS FROM INDIA.

Perhaps the most striking thing in the India exhibit was the model of a village. This was some seven or eight feet long, with figures a few inches high, representing the varied scenes of the ordinary life of India. The clay homes of the villagers are shown and the bazars or shops. The Mohammedan mosque and Hindu temple, easily distinguishable by the characteristic architecture of each, may be seen. Here is the Persian wheel for raising water for irrigation and domestic purposes, whose harsh creaking is one of the characteristic sounds of India. Beside it the washerman is at his work and the women are coming from various directions, bringing vessels to be filled. Not far away the work of the threshing floor is in progress. The vicissitudes of human life are illustrated. A Mohammedan funeral is passing along with the body of the dead prepared for burial; Hindus are bearing a corpse to the place of burning; a bridal procession is seen, the bride riding under a rich canopy, the groom following on horseback with his "best man" riding behind him and the friends of the groom and bride preceding and following the happy pair.

In another part of the village the local magistrate hears causes and dispenses justice according to his lights. In still another place the snake charmer plies his unattractive trade. Most interesting, perhaps, from our point of view, is the train of three camels, which is just entering the village, for it bears the tents and housekeeping equipments of the missionary on his itinerating tour. But the missionary himself has already arrived, and, seated under a tree with a native helper, is explaining the Gospel to those who will listen.

Turning from this representation of the daily life of India, we are attracted by the beautiful embroideries which show the skill of the women of India. One is especially interesting, because it is the work of one of the wives of Runjit Singh, who so long withstood the advance of British power. An alabaster model of the Taj Mahal gives a faint idea of this the most beautiful building of the world, the tomb of the beloved wife of a great Mohammedan ruler. We see exquisitely carved tables, some of them inlaid with pearl. Have we not yet something to learn from the patient toilers of India? How poorly does the furuniture turned out from our great factories compare with this work of unknown men in humble homes!

We look with pleasure on the books which are to aid in the enlightenment of India. The Acts of the Apostles and the Gospel

of John are here in Punjabi. Our old friend, the Shorter Catechism in Urdu, is close beside a Persian primer. We are reminded of the languages which our missionaries must master before, in the Punjab, every man can hear in his own tongue "the wonderful works of God."

THE EGYPTIAN EXHIBIT.

In the Egyptian exhibit we find much that is similar to that of India. There are embroideries which make us covetous, dainty laces and drawn work which put to shame our clumsy handiwork. Much of this is the work of the girls in the boarding schools at Luxor and Assiut and Cairo. There are beaten brasses and carved frames and book rests of exquisite workmanship. We see the rough hand mill with which the women still grind the wheat. The process of making bread is illustrated by pictures from the time when it is raised, often on the roof of the house, until it is taken from the oven and tossed on the floor. Brick-making and farming are also illustrated by pictures, and for the latter there are models of the principal implements used—the plow, the seed coverer, the threshing floor, the fan which separates the chaff from the wheat. Specimens of agricultural products of Egypt are there—the red pottage, for which Esau longed; the carob pod, the food of the hungry prodigal; dried dates; a preparation of wheat made by the women for use in time of sickness and trouble; the "bitter bread" of sorrow. Pottery, ancient and modern, formed an interesting exhibit. From mummy cases came beads and tiny images, representing the soul. A family of mummified cats—the mother and two kittens—came from the old sacred cat cemetery at Beni Hassan.

An Edison phonograph sings an Arabic song for our entertainment. A beautiful copy of the Koran lies on a table with Arabic Bibles of many varieties, bearing the imprint of the American Bible Society. A file of "The Guide" for 1900, the organ of United Presbyterianism in Egypt, is shown. Interesting photographs of persons and of places are on the walls. One especially noticeable shows the venerable face of Tadrus, the first native minister of our mission in Egypt.

MEMORIALS OF THE SUDAN.

Most interesting of all, perhaps, was the exhibit from the Sudan. War and the pursuit of game form so large a part of the life of the savage that spears with metal points and shields made

of the skin of the giraffe or the hippopotamus are numerous. A quantity of light wood, one-half the specific gravity of cork, shows us the material of which the Sudanese boats are made. Shells from the battlefield of Omdurman and a chieftain's hat, picked up by Dr. Giffen on the same field, remind us of the awful war of the Mahdi, which desolated the country for eighteen years. The "full dress" of a Sudanese gentleman consists of a string of ostrich shell beads around the waist, and a number of these were on exhibition. There was also the fruit of the dolaib palm, the tree which gives its name to the hill on which our mission station is located. The rude beginnings of the arts and crafts among these people were in the exhibit. Coarse cloth, woven from the cotton of the country, was there. The figure of a snake of jointed pieces of wood, colored to represent the skin, was not very attractive, but interesting. A basket, woven of colored grasses, was really pretty. Looking at these things, one could not but feel something of pathos in the efforts of these children of nature. They seemed to say, "We are human beings; already for ages we have shared the sin and sorrow of the race. May we not also be partakers of the common salvation?"

Scattered through all the exhibits were maps and diagrams showing how small a proportion of our mission fields we have already occupied. No one could look at these without a deeper sense of the magnitude of the work given to our Church to accomplish.

III. THE SIGNIFICANCE AND VALUE OF THE CELEBRATION.

The full value of the Semi-Centennial Foreign Missionary Celebration of 1904, cannot be measured. Its influence upon the life of the United Presbyterian Church of North America will only be seen in the record of years of service still awaiting their unfolding. We can indicate, however, certain general values which this celebration clearly possessed:

I. The Educational Value: The foundation of all abiding missionary interest must lie in a knowledge of missionary principles, conditions, methods, facts. "Know and you will feel! Know and you will pray! Know and you will help!" The Semi-Centennial Foreign Missionary Celebration was a natural and supreme opportunity for acquainting the United Presbyterian Church with the history, the progress and the needs of her foreign missionary work. An entire generation of church members had come into the Church since the establishment of the missions in India and Egypt. To many of the older generation, too, the great historic facts and characters of the early decades of missionary endeavor were altogether unknown. In this celebration the *missionary history* of the United Presbyterian Church was reviewed and that history itself became an argument, an example and an inspiration to larger missionary endeavor for the future. "It was made clear," wrote one pastor, "that it belongs to the genius of our denomination to be missionary; that we are the offspring of missionary movements and must be true to our pedigree."

The education of the Church extended not only to the history of her past efforts, but also to the record of her present achievements. Progress is not easily recognized from year to year. Even periods of work a decade in length do not always furnish unmistakable proofs of progress. The institutional development of a mission, the birth and growth of a native church, its exercise of the faculties of self-support, self-direction and self-extension, these are results of missionary work for which the Church may well wait half a century or even a century to see. In this Semi-

Centennial Celebration the United Presbyterian Church was awakened to a recognition of work accomplished, of victories won, of results achieved which no sceptic of missions could gainsay.

The education of the Church extended also to an appreciation of the needs of her foreign missionary work. It is doubtful whether by any other single experience, unless it was by the appeals which came from India and Egypt in 1902 and 1903, the Church was brought to such a recognition of the needs of her missions as she attained to by this Semi-Centennial Celebration. In pulpit, Sabbath school and Young People's meeting, in convention, prayer meeting and missionary society, the needs of our foreign missions were rehearsed and emphasized. Charts and illustrations, arguments and diagrams were brought into play to bring home to the consciousness of the Church the appalling needs of our foreign fields. The elation over past successes was tempered by a sense of solemn responsibility and awe because of the task which yet remained to be accomplished.

II. The Spiritual Value: Every part of the Semi-Centennial Foreign Missionary Celebration had a spiritual tone and character which gave both sweetness and power to the movement. The celebration was not an effort to glorify man or method. It was not even an effort to exalt the denomination and its work. The human instrumentalities were lost sight of in a joyful, soul stirring contemplation of the divine power and the divine person who had worked through them.

The Church enjoyed a deeper consciousness of her Lord's presence, as she traced the working of His power in the extension of His kingdom. A deeper fellowship with Him resulted from her study of that cause which lay so near to His heart. A stronger faith was hers as she listened to the story of His faithfulness in a full half century of missionary experience. The Celebration brought the Church into closer fellowship and acquaintance with her Lord.

It also gave to the Church a clearer understanding of the chief purpose of her own existence. "Missions the Supreme End of the Church." This was the motto which looked every man in the face, not only at the Pittsburg Convention, but throughout the entire Semi-Centennial Celebration. Again and again throughout the Celebration one and another caught a vision of this glorious aim and end of the Church: To give Jesus Christ to the world. The clear recognition of this supreme aim of the Church was a

spiritual force in itself. It sanctified and ennobled every other aim by relegating it to a second place. The preservation of the truth was to be accomplished, not by burying it in mere definitions, but rather by wielding it as a battle axe in the conquest of the world. The development of Christian character became a worthier work when the Church made it only the means for transmitting to the world the power of God unto the salvation of men. The baptism of the Church by the Spirit of power was seen to be only in order to enable the Church to realize the chief aim of her existence. The conviction which a pastor expressed as resulting to him from this Celebration was, "We cannot reasonably expect the manifest presence and blessing of Christ, as pledged in the great commission, unless we carry out the missionary order which introduced it and is regnant over it."

III. The Practical Value: All the influences of the Celebration that have been noted must be of practical value to the Church both for the present and for the years which are to come. Yet there are those who expect every great occasion to leave behind some concrete monument. It is natural, too, that a rally of such interest as this Semi-Centennial Celebration proved to be, should give birth to some definite movement or organization.

For a time it was the thought of those who had most to do with the Missionary Celebration that the occasion might lend itself to the establishment of some large Missionary Fund, which would stand as a monument to this Jubilee Year and meet the pressing needs for institutional and other equipment in Egypt and India. On consultation with the Commission appointed to arrange for an adequate Celebration of the Semi-Centennial of Church Union, in 1908, this project was abandoned, for it was found that plans for that later Celebration involved the raising of a Semi-Centennial Fund, and the Commission felt that an effort in that direction in 1904 would operate unfavorably upon the plans for 1908. For these reasons no direct financial movement characterized the Semi-Centennial Foreign Missionary Celebration.

Yet this Celebration has not passed without leaving behind it a distinct movement, which may lead we know not to what important and far-reaching results for the extension of God's kingdom in the world. We refer to the movement of Men's Missionary Leagues, which came into organic existence through the action of the Pittsburg Convention, when it adopted, at its closing session, the resolutions presented by the special committee appointed at the Men's Meeting on Wednesday night, December 7th.

It is too early to speak concerning the progress of this movement. If it enlists the men of the Church in an honest, serious endeavor to actually accomplish the task of giving Jesus Christ to the world; if it creates among men an interest and a force commensurate with that which exists among women through the Women's Missionary Societies; if it brings to the reinforcement of Christ's cause an organization and a power such as the Laymen's Guilds of Great Britain have brought to the great Church Missionary Society of Great Britain—then, without fear of contradiction on any hand, we may say, Here is the greatest contribution and the greatest monument of the Semi-Centennial Foreign Missionary Celebration of 1904.

C. R. W.

TUESDAY EVENING.

A Convention Foreword: Rev. C. S. Cleland.

The Place of Missions in the Thought of God: Mr. Robert E. Speer.

A CONVENTION FOREWORD.

THE REV. C. S. CLELAND.

This is certainly an auspicious occasion; one of the brightest and best moments in the life of our Church. We have reached the fiftieth milestone in our missionary progress in Egypt and India, and are here gathered to celebrate the event.

In some respects this is perhaps the most notable convention our Church has ever held. It is notable for the impulse of prayer and sympathy with which it meets. It is notable, too, for its distinctively jubilee character. It does not contemplate the future so much as the past. It is the joyful commemoration of successes achieved, of victories won, of permanent work established through the blessing of God.

Standing at the threshold of this convention, I wish first of all to congratulate you, as I do myself, on the fact that we belong to a Missionary Church. No matter how many other good points a church may possess, if it is not definitely missionary in its spirit and endeavor it is not the church to which you and I would care to belong. Fortunately ours is, and always has been, a Missionary Church. It was born of missionary ancestors; it inherited at birth a mission field, and during all these years it has been endeavoring, as it had opportunity and ability, to go into all the world and preach the Gospel to every creature

Our thoughts, on this anniversary occasion, naturally revert to the commencement of our foreign work. It was fifty years ago on the 28th of last September that our pioneer missionaries, Rev. and Mrs. Andrew Gordon and Miss Elizabeth Gordon, sailed from New York for India. Two days later, on September 30th, Rev. and Mrs. Thomas McCague sailed from Philadelphia to begin work in the land of Egypt. The latter party reached its destination in Cairo on the 15th of November. Within a few weeks it was joined by Rev. James Barnett, who for a number of years had been working in Damascus, Syria. Three persons, therefore, constituted the nucleus of our missionary force in the land of the Nile. The India party did not reach Calcutta until the 13th of February,

1855, and it was the 8th of August of that year before Sialkot was reached and missionary work actually begun.

Now, in order that we may have some conception of the difficulties under which our foreign service was undertaken, there are certain facts which we must bear in mind:

First, The harvest was great, the laborers were few. Judged by human standards, there was an utter lack of proportion between the work to be done and the working force sent to do it. Six missionaries among the millions of Egypt and the Punjab! One is ready to exclaim, "What were they among so many?" Would it not be quite as reasonable to expect six persons to dip the ocean dry or to count, one by one, the sands upon its shore, as to expect that little company of missionaries, sent into the midst of great dark lands, to give to the millions of their people the light of the glorious Gospel of Christ? The greatness of the field to be occupied and cared for was the first difficulty our missionaries had to face.

Second, The work was begun with absolutely no equipment or encouragement. The missionaries, with one exception, were wholly unacquainted with the language of the countries. They had no churches, no schools, no hospitals, no native helpers. They stood alone, as in the midst of a vast wilderness, with none to sympathize, none to take them by the hand with an encouraging word or a suggestion as to the best method of inaugurating the work. It is impossible for us now to have any adequate conception of what such conditions meant to the missionaries. It was a time when the strongest faith was tried almost beyond its limit of endurance. But God gave needed grace and patience, and in due time the work was commenced.

Third, The moral and intellectual condition of the people was most deplorable. They were without God and without hope. They were religious, but their religion was infinitely debasing. Professing themselves wise, they were in reality fools; changing the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts and creeping things. Intellectually their condition was no better. Even to-day, in Egypt, after so many years of British rule, only 12 per cent. of the inhabitants can read or write. In India only 5 per cent. can do so. Fifty years ago scarcely one, excepting among the higher classes, could read or write. We can readily understand how difficult such ignorance would make the missionary's work. The printed page was of little use. In our work at home we depend

much on this agency. We place the Bible or other Christian literature in the hands of men, and our hope is that as they read they will be enlightened and saved. But the Pioneer Missionary had no such hope. The people could not read. The only work that could be done among them was personal, hand to hand work. As soon as the missionary had mastered the language sufficiently to enable him to do so, he must take the Word to this individual or to that one, and, sitting down, must interpret to him with infinite patience its message of life.

In the presence of such difficulties our work in Egypt and India was begun. Fifty years have come and gone, and to-night our Church gathers in this representative convention to consider results. Has our foreign missionary work been successful? In seeking an answer to this question it seems necessary to confine ourselves almost wholly to statistics, although to do so is not satisfactory. We all realize that there have been many blessed results of this work which do not appear in any statistical record. For instance, it is believed that at present not less than 100,000 lives are annually touched and in some measure influenced by the Gospel in our mission fields. Of these, however, many are never mentioned in statistical reports. These lives come under the Gospel power only for a day or perhaps an hour and then go out, no man knows whither. Eternity alone will show what the results have been. But, so far as figures go, they may be referred to as showing the progress of our work. A general glance at the statistical record reveals that, at first, the success so far as actual ingathering is concerned was small indeed. In India the missionaries toiled and waited more than two years before they saw definite results in the way of conversions. At length two persons, one from the highest caste and the other from the lowest caste, were won, and these two formed the nucleus of the native church in the Punjab. In Egypt the period of waiting was nearly five years, and then God rewarded the patience of the missionaries with four converts. From this small beginning the work gradually enlarged. It gathered volume and force. The number of converts increased year by year until, at the present time, they are counted by the hundreds and some years by the thousands. The progress of our work may be illustrated by a railway train. Down at the station to-night a heavy train stands awaiting the signal to start on its long journey across the State. The signal is given to go, but the difficulty is in starting. The ponderous locomotive is taxed to the last ounce of its strength in overcoming the inertia

and getting the wheels in motion. When this is accomplished little headway is made for a time. One is tempted to ask as he sees the slow progress made, "Will that train ever reach its destination?" But gradually the speed increases. From five or ten miles an hour it increases to twenty miles, and then to thirty and to forty. Presently, at well nigh a mile a minute, that great train is rushing along; and seems to do so with perfect ease. Now, very similar to this has been our experience in the foreign field. Fifty years ago the Church gave the signal to start the work. It was done, but in the face of many and great difficulties. The progress was at first very slow. Two years, four years passed, and scarcely anything had been accomplished in the way of actual ingathering. Then ten years more passed. The work was now going with greater ease and success, but still without remarkable development. The next ten years showed greater progress. The gathered momentum was sending the work on more rapidly and with better results than ever before. Since then the progress made has been steadily increasing, and, while we do not claim to have reached the highest limit of speed, still there is no doubt that we are going forward at a greater rate now than at any time in the past. In India more than one-third of the present church membership has been added within the last three years. It is not difficult to see that if the present ratio of increase continues it will not be a great many years until we shall have a larger membership in the foreign church than we have now at home.

But let us examine our statistical record a little more in detail. Combining the reports of the two fields for the sake of clearness and noting the figures at intervals of ten years, beginning with January 1, 1856, we find that they read as follows:

Organized Congregations—1856, 0; 1866, 4; 1876, 8; 1886, 31; 1896, 51; 1904, 81.

Membership—1856, 0; 1866, 114; 1876, 829; 1886, 4019; 1896, 11,586; 1904, 16,434.

Pupils in Schools—1856, 70*; 1866, 900*; 1876, 2294; 1886, 8674; 1896; 17,131; 1904, 20,964.

These figures tell of the progress made along only three lines of the work. If time permitted it could be shown that there has been the same ratio of advancement in all other departments.

Now, what is the story that these figures relate? It is the story of the mustard seed; of the stone cut out of the mountain; of the handful of corn sown in the earth. The mustard seed is small,

*Approximate.

but it is planted and grows, and by and by becomes a great herb. The stone cut out of the mountain is little, but it expands, and in due time fills the whole earth. The corn is but a handful, an insignificantly small amount, but it is sown in the earth on the top of the mountains, and now the fruit thereof shakes like Lebanon. Surely our foreign work has been blessed with large results. Even if it had not been, we should still have gone on with it, because it is not results in conversions that the Church is accountable for, but fidelity to its great commission. God has, however, not asked us to toil without visible results. He has given us harvests rich and abundant as the reward of our sowing. He has given us large returns for the capital we have invested. It is true we have invested not a little in this work. We have given 232 of our best men and women to it. We have contributed four million dollars of our money. We have put in fifty years of hard work and constant prayer. This is our expenditure. But what has God given us in return? Twenty-six thousand five hundred souls brought to the acceptance and confession of Christ; eighty-one organized congregations, thirteen of which are wholly self-sustaining; two hundred and ninety-five schools established, with a theological seminary in each field; eight hundred trained native workers; four hospitals, well equipped; fifty years of experience and increased missionary efficiency; a work thoroughly organized in its different branches, evangelistic, educational, medical; two great missions, that are themselves beginning to send out foreign missionaries. These are some of the returns that God has given us from our invested capital.

And now we are gathered in this great convention to celebrate our golden anniversary. Such a celebration is justified, not by the fact that our work is fifty years old, but by the fact that these fifty years have been years of blessed privilege in service and of splendid results. The purpose of our gathering is threefold. First, and chiefly, it is for thanksgiving. "Not unto us, oh Lord, not unto us, but unto Thy name be the glory." There will be no session of this convention in which we will not utter abundantly the memory of God's great goodness and sing of his righteousness. We will speak of the glory of His Kingdom and talk of His power. We will show to the sons of men His mighty acts and the glorious majesty of His Kingdom.

The second purpose of our celebration is to acquaint the Church more perfectly with our inspiring record. How often it has been said: "Oh, if the Church did but know what God hath wrought

in our foreign fields, would she not take a greater interest in the work than she does at present?" We propose now that she shall know. It will be our aim to send out, through you who are here, into every synod and presbytery and congregation and society of the Church, the story of these fifty years of blessing and triumph.

The third and final purpose of this celebration is to inspire our hearts and the heart of the church with fresh enthusiasm and with greater courage in this department of our work. Such an inspiration, my brethren, we greatly need, for, while by the grace of God we have accomplished much, it is but little in comparison with what we must still undertake. Lift up your eyes and look on the fields! Sixteen thousand now professing Christ. Sixteen million still unreached! Very marvelously has God given these multitudes to the care of our Church, and can any one doubt that He intends us to give them, as soon as we possibly can, the light of the Gospel? It is sometimes said that we as a church have about reached the limit of our resources in doing foreign mission work. This depends altogether on how we regard the work. When the Civil War was threatening there were many in the North who wanted to avert it at any cost. They said: "We have neither the men nor the money to carry a war to a successful issue." When Abraham Lincoln called for 75,000 men there were those who believed that this was as large an army as he could muster. But presently the war came. The North awoke to the fact that she had serious business on hand. Then she suddenly found that she had resources that had never been dreamed of. Call after call was issued for troops and promptly responded to. Thousands flocked to the front and offered their services, so that before the war closed 2,556,000 men had been enlisted in the defense of our country.

Now, whether as a church we have or have not the resources to fully occupy our foreign fields depends wholly on the view we take of the seriousness of this work. If we regard it as of as much importance to give the Gospel of Christ to sixteen million perishing heathen as to maintain the honor and unity of our country, we will find that there is no lack of resources, either of men or money. What we need is a deeper appreciation of the magnitude of the task that God has given us to accomplish, and of the responsibility which this task imposes. May it be that the whole Church shall have such an appreciation as the result of this convention. May it be that, expecting greater things of God, we may go forward to undertake greater things in His name, and long before the next

fifty years are ended may Egypt and India and the Sudan and all other mission lands be given wholly to Christ. May the heathen be given to Him for His inheritance and the uttermost parts of the earth for His possession.

THE PLACE OF MISSIONS IN THE THOUGHT OF GOD.

MR. ROBERT E. SPEER.

In thinking and planning about missions and especially on the threshold of a great Convention like this, it is a wise thing for us to try to go down as deep as we can and to lay this missionary enterprise on its very bottommost foundation. That foundation is not found in the consideration of the results and triumphs of the missionary work, great and beneficent and of divine character as we believe these to be. A powerful argument undoubtedly can be made on behalf of the missionary enterprise and the obligation of the Christian Church to carry it forward on the basis of the greatness and beneficence of its results. I believe it can be proved that there is no power in the world comparable with the power of Christian Missions to transform the lives of men and introduce better conditions of life. In his great book on Christian Missions and Social Progress, Dr. Dennis has made out his case unanswerably. I believe it can be proved that there is no force in the world comparable with the force of Christian Missions upon the politics of nations, to bring about better government in the world. And we all believe that there is no force like the force of missions comparable in power to accomplish the spiritual transformation of character and to awaken in the dead souls of men the very life of God.

And there are circumstances, doubtless, when the argument on behalf of missions, grounded on considerations like these, is the most powerful argument that can be urged. It is wrong for us not to think of considerations like these. If our movement cannot be judged by its fruits it can make no appeal whatever to reasonable and thoughtful men. And nothing could be more natural than that now and then we should pause to look back over what we have tried to do, and ask ourselves, as we have been asking ourselves, this evening, whether we have been doing wisely and whether what we have succeeded in doing has justified all its enormous cost of money and life. And it is to be hoped that in the days of this Convention we shall see even more clearly the

good Hand of our God in the great achievements of these fifty years that have gone, and shall be called by the very magnificence of these achievements to believe that in the days to come we shall accomplish greater things still.

And yet there is a deeper ground than this on which to rest the missionary enterprise. The consideration of its triumphs is not always applicable. If in the early days of your missionary enterprise men should have challenged your right to proceed with this enterprise, on the ground that the results were inadequate, you would have had no reply. I read only a few days ago a letter from one of our secretaries who has just gone out to visit our missions in western Africa, and he spoke of having met, on the steamship on which he was going, two missionaries of the English church who had wrought for seven years with only two converts, and one of those a little lad of twelve, in Hausaland. For eleven years the missionaries wrought in Foo Chow with only two converts, and after the first twenty-three years of our mission work in South China, we numbered only thirty converts. And if we are to justify our missionary enterprise in the Mohammedan world on the ground of the visible results and have no other evidence in its support, I suspect we would be able ill to command the support and sympathy of a great body of Christian men.

And not only is this argument not always applicable, but there is no such binding obligation in it as is to be found in the great foundation of missionary enterprise. I may persuade a man that the missionary enterprise can accomplish great results, that it ameliorates the conditions of human life, that it purifies the institutions under which men live, but I cannot convince him by arguments like these that he is bound by obligations that he cannot escape, to participate in this great enterprise. What we should want to do at the beginning of this Convention, it seems to me, is to discover to ourselves again those unassailable foundations on which this enterprise rests, and on which rests the obligation from which the Christian Church cannot release itself. What I should like to speak about for a little while this evening, accordingly, is the place of missions in the thought of God, and the obligation to carry forward the missionary enterprise that rests on all Christians, because the missionary enterprise is thus grounded supremely in the thought of God himself.

Let us think at the outset for just a moment of the place of missions in the thought of God as revealed to us by what we know about His character. We believe in Him as the solitary God, the

one God, the one true God. If men do not own Him for their God, they are Godless men. By just as much as we believe that our God is the one God, must we believe that He is the God of every man, the whole world around. As we believe in His Omnipotence and His solitariness we believe also in His love, and know that no man anywhere in the world can slip out of the affection of the Father, that it is not His Will that any man should perish, but that all the world should come to repentance and to life; and that His great father heart is beating in patient and eager love for every human soul. We see these great affections of God going out toward men in the history of His revelation of His life in the world. We realize that He had to begin with some single race, and it is not strange that that race came to think that it was not the channel alone, but the end of the love and grace of God. But as we look back over the years we realize that He began with that one race, not that He might end with it, but because He must begin somewhere in the world of men, intending never to end until He had gathered in the whole world and every tongue should confess Him as its Father and its God. We cannot think of God without thinking of Him—I say it reverently—as a missionary God. If He were anything else than that, we could not think of Him as being God at all. Our very conception of Him, of His attributes, of His qualities, compels us to think of Him as the God of the whole world, and of the whole world as His.

Think in the second place of the revelation we have of the place of missions in His thought as revealed in His Son. Whatever limitation there may be to the law of heredity anywhere in life, there is no limitation to that law in God. Whatever we see in God's Son we may be sure we shall find in God. We think over the life of our Lord Jesus Christ, and His coming here was a missionary act, a mission, so to speak. He was always referring to it so. "I came not to do My own Will, but the Will of Him That sent me." "He that sent Me is with Me." "The Father hath sent the Son to be the Saviour of the world." His conception of His coming into this world of ours was a purely missionary conception, and those who associated with Him, from old Simeon, as he took the little child in his arms in His infancy, down to the very last day, realized that His presence here was a great revelation of the missionary affections of God. The message that He spoke here in the world was a missionary message, a message to all men, Jew and Gentile, rich and poor, Pharisee and Publican. The message that He spoke was a message to all men, an adequate supply for

every man's need, rich man, poor man, Jew and Gentile, saint and sinner, to every man He came, realizing that every man had need of Him.

The spirit that He manifested while He walked in the world was a missionary spirit. Born in the limitations of His own race and time, the noble thing about Him was that He saw no narrower horizon than the uttermost souls of men, that He went through the world free from all petty racial jealousies and ill feelings and divisions, loving the whole world with an equal heart. "I am the light of the world," was His Word. "The bread which I will give is My flesh which I will give for the life of the world." "And I, if I be lifted up, will draw all men unto Me." "Other sheep I have, not of this Jewish fold, them also I must bring, and they shall hear My voice and there shall be one flock, and one Shepherd." The spirit that guided Him from the beginning until at the last He died a propitiation for the sins of the whole world, was the missionary spirit. His prayers were missionary prayers. We have only a few of those prayers preserved to us, some of them very fragmentary, but in the two prayers that seem in some adequate measure to reveal to us His inner life of prayer, we get visions of what the missionary spirit must have been in His prayer life. When giving to His disciples what we call the "Lord's Prayer," He embodied in it at the beginning that great petition "Thy Kingdom Come," and I have often wondered over the meaning of that little phrase in His last high-priestly prayer as He walked out to His betrayal, where in His petition on behalf of His disciples, He remarks, "I pray not for the world, but for these whom Thou hast given Me out of the world." Why does He say "not for the world" unless He meant to imply that that was what He was wont to do. It might be supposed that that would be what He would do now. The disciples could have gathered no other interpretation from His life than that which they did gather, that God was in Him reconciling the world to Himself. A great German ethnologist has pointed out that after all one of the most commanding sayings of St. Paul is the expression where he describes the vast missionary influence of Christ, when he utters his opinion that in Christ the three great divisions that had divided the ancient world had all been obliterated, the line of distinction between male and female, between bond and freeman, between the privileged Jew and the outer and unprivileged world.

Those who touch Christ and feel His influence behold in Him the revelation of the great missionary heart of God, and not alone

in the character of God, and in that character as revealed in Jesus Christ our Lord have we some clear conception of the place this missionary enterprise holds in God's thought; we have it also here in what we firmly believe to be the Word of God. It is this Book that tells us that to which I have just been giving expression regarding the spirit of Jesus Christ. This book itself is the record of the great missionary enterprise begun in the heart of God and carried on down until this day, and never to end until the Kingdoms of this world have become the kingdoms of our Lord and of His Christ. It is a missionary book not alone here and there, not in the force of some occasional missionary saying or in some clear word of missionary prophecy, but the missionary spirit is of the very essence of the Bible So that you cannot take the missionary element out of the Bible and have any Bible left at all. It is grounded in every text of the Word of God as it is grounded in the very character of God himself. You cannot read this revelation without feeling your heart drawn out to the whole world as His heart was drawn out for it, and no man out in the darkened world can read it without feeling that the God of that book is his God because He is the God of all mankind.

In the fourth place we look out over history, and history reveals to us the place of missions in the thought of God. No man can understand human history who does not read it in the light of the place that the missionary enterprise fills in God's thought. We cannot understand the history of the Christian Church save on this basis. The history of that old Jewish church becomes just a torso, a fragment, a contradiction of the God who is superintending it, unless we read it all in its missionary implication, and as just a preparation for a great and universal expression of the love of God to all mankind. A Christian Church is founded on no other principle than this, the simple principle that it is by outgo that we live and that we have in order that we may share. I believe myself that the Christian Church rests on the very same principle on which the individual Christian life rests and that the man who seeks to save his life shall lose it, and by the same law the Christian Church that seeks to save her life shall lose it. That the Christian Church is no more established for her own spiritual growth and self-cultivation than that individual Christians are called for the cultivation of their own characters as the supreme aim of their calling. We are called to serve our own generation and the character that we get is simply a by-product of our service, and by just the same law I believe that the Christian Church is

called to serve the world, and her spiritual growth comes to her as she goes out in the furtherance of her great missionary unselfishness like the mission of unselfishness that led her Lord to come not to be ministered unto but to minister and to fulfill His life in laying it down as a ransom for many. And the very laws of God that have controlled the Christian Church in her history reveal to us the Will of God, that life should never be severed from the experience of missionary impulse. If at any time in her history the Christian Church had forgotten her duty to the world; if at any time the flames of missionary devotion had burned low upon her altars, she has paid for it invariably by alienation from Christ her Lord and by the dying down of the tides of His life through her veins. And if at any time in her history she has drawn close to Him once more, if the flames of her love to Christ have blazed up again on the altar, invariably that nearness to Him has expressed itself in a fresh outgo of love for the whole world, in a fresh devotion to the great purposes of Christ, to bring in those other sheep not of that Jewish fold, that there might be one flock and one shepherd.

In a little book on "Asia and Europe," one of the most suggestive and one of the most misleading books of our day, Mr. Meredith Townsend, the successor of Mr. Hutton, the editor of the London "Spectator," has said, that while he believes the missionary duty is a great duty, yet it is a perfectly futile duty, that we would never succeed in converting any large number of these masses, that the great multitudes of them will stop when they die, and there will be nothing more of them in this world or the world to come. But futile and vain as he believes the duty to be, it is duty, and the Christian Church should go out in obedience to the missionary impulse, and no Christian Church unless it is a mockery of a Christian Church can fall away from this purpose. We cannot understand the history of the Christian Church as we look back over the nineteen centuries through which it has come save as we see in that history a clear revelation of the purpose of it to bless the Church that falls in line with a missionary purpose and to curse the Church that denies Him by denying His character of love for all mankind.

And it is not alone the history of the Christian Church that is unintelligible to us save as we perceive the place which this missionary enterprise fills in the thought of God. I do not believe that we can understand what we speak of as secular history—which, of course, in our eyes has no existence at all—I don't be-

lieve that we can understand what we speak of as secular history except in the light of this great conception of the place of missions in the thought of God. Take such a great movement of the last century, to serve as a concrete illustration of what I mean, as the Taiping rebellion. That was the greatest thing that happened in the 19th century so far as illustrating the upheaval of great institutions is concerned. The eyes of the world were fixed on other things, on the wretched Crimean war, on our Civil strife, on the changes in the development of Africa, on the throes out of which South American republics were growing. Men had little thought of what was going on among the four hundred millions of people in China, but there was a great upheaval that resulted in the death of thirty million of our fellow human creatures, in the destruction perhaps of billions of dollars of wealth, and in the annihilation of organized government in large parts of half of the provinces of the Chinese empire, and in the practical obliteration of India wherever its influence had extended. But no man will ever understand it who does not understand it in the light of what God is doing in the world to get His great missionary thought realized. That great upheaval, the greatest upheaval in human history I suppose, all sprang out of a bundle of simple Christian tracts dropped in the responsive mind of a Chinese who came down to take his competitive examinations in the last century in Canton. He was met by an old gray haired disciple of Robert Morrison, who carried in his hands some little tracts. The young man took them to his home in his country, and some years after he read them and found confirmation of some great visions that had come to him, and he started out with the imagination that the Christian God had commissioned him to become Emperor of China, and to destroy idolatry and the opium traffic in the whole of the Chinese Empire, and if it had not been for the interference of "Chinese Gordon" the Taiping rebellion might have prevailed. But no man will ever understand that great movement who does not understand it in its relationship to that steady activity of the Spirit of God in the world trying to get His missionary purpose realized and fulfilled.

And in the great occurrences of our own time, what is the meaning of these upheavals that have come upon us in the far East? Do they have significance merely in Russian political history? Are they of interest to the world only as they bear on Japanese political institutions? The strife in the East is of no larger significance in human history save as it bears on great spiritual ends, as

it is in some real way an unfolding of God's great purpose, and another step toward the establishment here on earth of His kingdom that shall embrace all mankind. We look out in the world in which we live and back on the world in which our fathers lived, and it all speaks to us with just a clear and unmistakable voice of God's interest in all humanity and God's tireless insistence that all His children throughout the whole world should be brought home again at last and sheltered in His love and the security of His kingdom.

And now, at last, we can come back on a basis like this to think of the blessing which God has poured out on the missionary enterprise, realizing that our enterprise is grounded not on its failures or on its successes, that it rests on the great character of God and the manifestations of that character in His revelation of it in human history.

Think for a moment of the way in which he has gone beyond all that we have done, acting Himself far beyond the limits of our utmost activities, touching human hearts that we have scarcely touched save as we have just dropped a seed there in the ground to be cared for and nourished and brought to its fruition by Him.

I cannot think of any more vivid illustration of what I have in mind than the story Lord Radstock gave in the London *Times* this last summer with reference to the triumphant success of Christian missions in India. He was speaking of the great transformation in India since he himself had gone there thirty years before. And he cited one instance of the way in which far beyond the knowledge of any man, God was working to secure the conversion of Swami Abhedananda. Seven years ago he was in Delhi and heard an Englishman speaking and he just caught the words, "I am the true Vine." That awakened in the breast of that Hindoo devotee an idea of the possibilities of the communicated life. He carried around on his body a little amulet filled with the dust from the three hundred sacred Hindoo places. No missionary talked with him, nobody knew what was going on in that Hindoo devotee's heart, but that single sentence began to work the story of the divine life in that man's soul. He visited the Armenians and he went to Rome that he might study Mohammedanism and Christianity, he went to China and Japan to study Confucianism and Buddism, and after seventeen years of wandering he came back to Bengal to profess his belief in the Bible as the word of God and Jesus Christ the Son of God as the only Saviour of mankind. He has not connected

himself with any Christian Church. You and I would find very much unsatisfactory in his Christian opinions, but the love of God had struck into that Hindoo soul beyond any power of ours. The life of God has worked in that single life as it is working in many little children and men and women in Asia. No missionary has visited them, but the love of God that is in the world has struck its roots deep in these countries, and beyond any touch of our influence is doing the great work of transforming the kingdoms.

Mr. Cleland was referring to the grand momentum of the missionary activities of the early Church. We are just beginning to feel now at the dawn of this new century the great heave and surge of the missionary activities of the past. The last census of India shows a population that in the decade ending 1901 has increased three per cent. over the whole of India, but the Hindoo population had decreased about one-third of one per cent., the Mohammedan population had increased nine per cent., and the Christian population increased twenty-seven per cent., and the Protestant Christian population has increased thirty per cent. I remember hearing Bishop Moule of Hang Chow of the Church of England saying that when he first came to China fifty years ago there were only fifty Protestant Christians in the whole of the Chinese empire, not a single Protestant Christian in Japan, in Korea, in the Laos states or in Siam, and in his lifetime he had seen the Christian Church in Japan grow from nothing to more than forty thousand; in Korea from nothing to more than ten thousand; and the Protestant population of China grew from that little handful of fifty when he went there to more than a hundred and twenty thousand when the devastation of the Boxer uprising swept across the empire. There are many here this evening who will live to see the people of Asia coming every year by the hundred thousand into the Christian Church.

Far beyond any power we have put forth, the loving power of God has wrought through these small companies of ours, these five loaves and a few small fishes that we have brought for His use.

We look out over the world where all we see in it of the activities and blessing of God convinces us that the first thing in the thought of God is the end that he had in view when "He so loved the world that He gave His only begotten son that whosoever believeth on Him might not perish but have everlasting life," when He sent forth His Son, "not to condemn, but to save the whole world."

So friends, if the missionary enterprise has this place in the thought of God, will we not ask ourselves whether it holds any corresponding place in our lives? Shall that be second with us which was first with God? Shall that for which God gave up His Son make no appeal to us that we should give up our sons, and that for which Jesus Christ gave up His life strike no such chord in our hearts as shall call upon us to give up our lives for Him? What ought the individual life to think of that of which God thought so much? If the missionary enterprise is first in the thought of God, ought it not to be the first in our own thoughts and lives? Is it the first in our lives? I speak to you men here this evening, is the missionary enterprise the first business in your life? Does it have a place above your own business by which you earn your living? Does it have a place in your affections beyond any of your personal cares or concerns? If this thing is first with God, and we believe in God, must this thing not be first with us, God's sons?

There is a passage in Blaikie's personal life of Livingstone in which he has pictured that last night before he went out from his Scotch home to his great work in Africa. He says all that last night Livingstone and his father sat up talking. Midnight came and still the old man and his son sat side by side and the hours ran on until the morning of the day on which David Livingstone was to sail from his home to Africa. And the one subject of their conversation that night as they sat there in that humble Scotch home was the prospect of the coming of the day when man would look for the coming of the Kingdom of God, and they agreed that the day would come when men would live to make money for the Kingdom of God, when there would be Christian men who would support missionaries and even entire mission stations. Has that day come in the lives of the men of this church? If we believe in God, and the men of this church do believe in God, ought not the missionary enterprise to have practically in our lives the place that it has in the thought of God? And if it has that place in His thoughts and in His care, and in His family life, then ought it not to have that place in our family lives?

Think of what the missionary enterprise called forth from the family life of God, how the dearest sacrifice this world ever saw was made in the bosom of God in behalf of the evangelization of the world. If God gave up His only Son that He might go out as a missionary to the unevangelized, to preach the Gospel of God to the children of God, should you and I be reluctant to yield up the

dearest that we possess? Should not the missionary enterprise be the first thing in our home? Is it, my friends? Do we talk about it around our firesides? Do we make it the subject of conversation with our children? Do our little children instinctively pray for the whole world and the little children on the other side of the world? Believe me, if we believed in God as we say we believe in Him, and realized that the chief concern of God is that His world might be brought back again to Him, we should feel as eager to achieve it as He felt eager to achieve it when he yielded up His Son.

I know what men say when the missionary obligation is pressed home on them in this broad way. They say if you speak of missions in that way you are simply using "missions" as though the word were synonymous with Christian activity. You have no right to focus on the evangelization of the heathen world the entire missionary love of God. But what a simple device it is on our part for holding to the theory of a God of all mankind while we pull Him down to be a little racial God, which is all He is to most of us, an Anglo-Saxon God, an American God, a European God, no God of all mankind. If we believed in Him as the God of all mankind we should be driven by that very conception of him to go with our Gospel to all mankind and to deem no single human soul dearer to Him than any other human soul, and every human soul entitled to the Gospel on the same grounds which entitle us to it, and needing the Gospel on the same terms as we need the Gospel. No consideration gives men the Gospel or makes the Gospel of any worth to men that does not lay man under the obligation to give that Gospel to all mankind. We have it on terms that make it the property of every human soul. We have it because it is the Gospel of a God who loved the whole world and whose child every child of man is. And I am no true child of His nor any true member of the Church that bears the name of His Son if I do not live in obedience to the same great passion that swayed him in desiring to see the ideals of His heart, realized in the coming of His kingdom throughout the whole world. There never yet has been any branch of the Christian Church that rose to the level of this great conception.

Oh, my friends, what a privilege is yours to make your Church this Church. Yours is a Church that has never wavered in the purity of its testimony. A Church whose candle casts no wavering and uncertain light. Yours is a Church that holds fast by the great God of all mankind, and Jesus Christ His Son, all mankind's

Saviour. Why will you not lift the level of your activities to the high grade of your Christian faith? Why will you not go out into the world to do among these sixteen million of people laid on your shoulders as your distinct and specific charge, the work to which you are called by these convictions which you hold, and which summon you to make the evangelization of these sixteen millions of people your prayer by night and your activity by day?

Once a Christian Church arose resolved to achieve this thing, there is no power on earth that could stay it. With God acting with it, fulfilling the specific mission God set for it, there is no power on earth that would stay it in its course. If you will, you can give the gospel of Christ to those sixteen millions of people before we younger men and women here tonight have passed away. If the Christian Church throughout the whole world only would live by the faith that she professes to believe we could make this whole world God's in fact as it is God's in truth, before the generation to which we belong had passed away to render its account to Him. Oh my friends, what unbelief, what coldness of heart, what attachment to evil, keeps us back from our glorious duty and our splendid privilege. You remember the word of Keshub Chunder Sen. He did not see very clearly the face of Jesus Christ on which we have looked. He had touched only the distant border of his garment, and you recall the words he spoke in the last of all those strange addresses of his before the collapse that came at the end. "None but Jesus, none but Jesus, none but Jesus is worthy to wear the diadem of India, and He shall have it." And if none but Jesus is worthy to wear the diadem of India who but Jesus is worthy to wear the diadem of Egypt or of South America, or of China, or of the islands of the sea? Shall He have it, shall He have it? My friends, let us do our best to get it for Him, and when we have got it let us lay it down upon His brow, the brow of the Saviour of all mankind, and cover with its glory forever the scars of that crown of thorns which He won in seeking to save the whole round world.

WEDNESDAY MORNING.

The True Spirit of Missions: Rev. Joseph Kyle, D.D.

Fifty Years of Foreign Missions in Egypt: Rev. Charles R. Watson.

THE TRUE SPIRIT OF MISSIONS.

THE REV. JOSEPH KYLE, D. D.

III John, 7-8: "Because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth."

The success of missions in apostolic times has been matter of wonder to all succeeding generations. It has been the joy of the church to recall these "years of the right hand of the Most High," to her deliverance from doubt and fear, and to her establishment in that most holy faith which sings:

"The Lord of us hath mindful been
And He will bless us still."

Yet, nothwithstanding her repeated recollection of the unparalleled triumphs of Christianity over pagan systems of the "Greeks" and of the "Barbarians," of the "wise" and the "foolish" throughout the vast empire of Rome, it is manifest that the church has failed in some measure to learn the lessons God would teach her by them. The joy of past victory has been great, and rightly so, but not so great, her sense of present duty. She has been standing on tiptoe shouting, "What hath God wrought!" And this is well. But with a resolute, resourceful enemy still keeping the field, with doors of opportunity opening on every side into which she has not yet entered, she should have been found more frequently upon her knees asking, "What wilt Thou have me to do?" Touching the glorious record of Paul, Apollos, and Cephas, which is a part of her present heritage, it may well be questioned whether her active imitation has ever measured up to her avowed admiration.

What is the secret of the marvelous success of the church of the first centuries in evangelizing the heathen? It is not to be attributed to any peculiar endowment of power or furnishing for service that is not now attainable. The same Holy Spirit in whom are all gifts and graces abides in the church and shall be with her even unto the end in all the fullness of His power. The same gospel, which was then and ever shall be the "power of God unto

salvation to every one that believeth" remains with her; and the will of God our Saviour now as then is to "have all men to be saved and come unto the knowledge of the truth." There were giants in those days it is true, but they were men of like passions with ourselves. There will be giants in our day also where men shall be mightily filled with the Holy Spirit and constrained by the love of Christ.

There is no hidden, mysterious "secret of success" to be learned by a study of the young church's experience. But here in a brief letter, one of the last written by the last of the apostles, a chief reason of her power is made manifest in the mission motive that controlled both the heralds of the gospel and those who sent them forth.

"Because that for His name's sake they went forth**. We therefore ought to receive such."

It seems to me that this scripture may very profitably be made the subject of our meditation during this devotional hour, since it is the Holy Spirit's own representation of that which is worthiest of our study and imitation touching

THE SPIRIT OF MISSIONS AND THE SUPPORT OF MISSIONS.

Four words serve to declare the divine ideal of the motive principle that should prompt to witnessing for Jesus Christ, whether in the centers of Christian influence or at the utmost bounds of earth, "For his name's sake."

The apostles and their fellow-missionaries rightly understood their call to bear witness to Jesus Christ the Person: "Ye shall be witnesses unto Me," "He is a chosen vessel unto Me to bear My name," "Lo, I am with you alway." So did their Lord represent the character and the object of their mission and assure them of His personal presence as they should give testimony to the truth as it is in Him. Therefore Christ was all in all to them, for heart and soul and mind and strength. To them to live was Christ. Their duty was done "as unto the Lord and not unto men." They determined not to know anything "save Jesus Christ and Him crucified," and so to set Him before the very eyes of those to whom they preached His gospel. The motive that constrained them was not simply loyalty to a principle—it was that, but more, it was devotion to a Person; not merely zeal for the truth—it was that to the consuming degree—but more, it was love to Him Who is the Truth. It is this spirit alone that can fit one to be either a martyr or a fellow-helper to the truth.

"For His name's sake" they went forth, those consecrated missionaries of the early church, following their Lord's example whose meat it was to do the will of Him that sent Him and leaving us an example that we should follow in their steps. Witness Peter and John coming from the presence of the Sanhedrin, bruised and bleeding, but "rejoicing that they were counted worthy to suffer shame for the name." Witness Paul, travel-stained and weary with long journeys into the "regions beyond," the "marks of the Lord Jesus" on every member of his body, when danger threatened in the home land, where he should have found a royal welcome, standing forth to say to his weeping brethren, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Witness the martyrs and confessors of succeeding generations, carrying the gospel of grace into the very centers of Satanic influence and power; so ill-furnished for service as the church would now regard them, clad in sheep-skins and goat-skins, sheltered in dens and caves of the earth, wandering in deserts and mountains, being destitute, afflicted, tormented, matched with wild beasts in the arena or bound to the stake and so sent home to God in chariots of flame; witnessing, toiling, daring, enduring, suffering, dying "For His name's sake."

It was this mightiest of constraining influences, love to Christ, that the love of Christ constrains, which sent David Brainerd into the American wilderness to endure hardness, cold, hunger, disease, and to dare death at the hands of savages. Hear that young martyr-missionary, whose words were so potent to bring conviction to the souls of red men, who being dead, yet speaks with manifold, greater power than in life, in every mission field of the world by the tongues of earnest witnesses whose souls have been set on fire by the flames of his zeal—hear him, while yet a student in preparation for his work, "Here am I, Lord, send me; send me to the ends of the earth, send me to the rough, the savage pagans of the wilderness, send me from all that is called comfort here, send me to death itself if it be but in Thy service and to promote Thy Kingdom."

It was this same spirit of devotion that drew Christian Schwartz and William Carey to India, Robert Morrison to China, Adoniram Judson to Burmah, John Williams to the South-Sea Islands, their souls following hard after Jesus Christ and caring not whither He might lead them, if only they might see His face and rejoice in His love.

Henry Martyr heard the voice of his beloved calling in far-off

Persia, and with soul rapture like Isaiah's and devotion single as that of the spouse, he flung earthly ease and honor to the winds, "For His name's sake" entering into that moral Sahara, that desolate "death's valley," as eagerly, as joyously as if it had been a Paradise, and there burning out for God. David Livingstone would never have hidden himself in the wilds of Africa, but that in every sense his life was "hid with Christ in God." He refused the favor that the church and the world also would have showered upon him, separated himself from the companionship of friends, the sweet sympathies of wife and children, "for His name's sake."

This is the mother-motive as it is the master-motive of all earnest and successful Christian effort, the all-comprehending spirit as it is the all-constraining spirit of missions in the home land, or in the foreign field. No other can claim its place, no other can endure apart from it, "for His name's sake."

We have heard much of the church's duty to the unsaved, of the necessity that is laid upon her to preach the gospel to the poor lost world, but not too much; this obligation cannot be too strongly emphasized. Startling arrays of facts and figures have been presented again and again setting forth the darkness and wretchedness of heathendom. Let the truth and the whole truth touching our shameful neglect of duty and the hopelessness of the heathen world be told over and over until it shall burn itself into our hearts and consciences. But, friends, if the church is to be quickened to a holy enthusiasm for missions, if the zeal that consumes is to be kindled on her heart's altar, then must she look not less on the hopeless cradles and hopeless homes and hopeless graves of India and China and Africa, but more on the manger of Bethlehem, the carpenter's lodge at Nazareth and the borrowed tomb in the garden, where the Son of the Highest, "over all God blessed forevermore," humbled Himself to live and to die for men for His great love wherewith He loved them. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Therefore "for His name's sake" spend and be spent that He may "see of the travail of His soul and be satisfied." When at thought of the stable that marks the beginning of that life of sacrifice and the cross that marks its end, one learns to say with John, and to mean it as John meant it, "Herein is Love;" or, with Paul, He "loved me and gave Himself for me," then will he be glad to say also "What shall I do, Lord?" Every prayer he offers to the Lord of the harvest to "send forth laborers into the harvest" will

be an offer of himself to his Lord's service, to serve where He will and as He will "for His name's sake."

Note next the teaching of the inspired apostle as to

The Support of Missions.

We have both example and precept here. "Taking nothing of the Gentiles," that is the example; "We aught to receive such," that is the precept.

"Nothing of the Gentiles." It was reckoned a fundamental principle of missions by the early Christian Church that the church should sustain her own work and not compromise herself by seeking the assistance of the world, from which by her Lord's commandment and her own confession she was separate. She had a two-fold purpose in maintaining such a principle. She would not be misunderstood by the world, or subject herself to the suspicion that she was mercenary in spirit and motive. Paul worked with his own hands to support himself in proof of the genuineness of his devotion to the cause of Christ, and in demonstration of the truth of his claim, "I seek not yours, but you." But above and beyond this, the young church in the purity of her zeal and the thoroughness of her separation would also give emphasis to the principle that is as old as the church herself, that it does make difference whence come the means that are to be devoted to the support of the gospel. Therefore her missionaries went forth "taking nothing of the Gentiles." This practice is not so widely prevalent as it was when John wrote this epistle. There are churches that will gladly take anything and everything that the "Gentile" will give, and even cringe like beggars before wealthy men of the world to secure their help in the prosecution of their Master's work.

God, as He can make the wrath of man to praise Him, can also make the wealth of the world to serve Him. The gold and the silver are His, whosoever may hold them and howsoever they may have been obtained. He may take them from their unworthy claimants and place them in the keeping of His stewards. But the church may not consent to receive the world's proffered support, nor resort to worldly measures to fill her treasuries. She is not of the world as her King and Lord is not. The world and its prince have nothing in Him, and they may have neither part nor lot in her. Every revival period in her history has served to magnify this principle, which is as clearly taught in the gospel as in the law, that God's Israel may not accept wealth that is marked by

Gentile uncleanliness, whatever may be the rank and standing of the offerer. The King of Sodom may not, can not, make Abraham rich. David must not, David will not make the Lord of Israel pensioner to the Jebusite. The burden of supporting, nay, rather the privilege of sustaining all the missions of the church belongs, as did the bearing of the hallowed symbols of God's worship in the olden time, to those whom the blood of sprinkling has consecrated to the service of the Lord.

Because of their Christ-like devotion to the world and their Christ-like separation from the world, John says these missionaries of the cross ought to be sustained by the church whose messengers they are. There are two emphatic words in the apostle's representation of the church's duty. "We *ought* to *receive*." "We ought."—"for His name's sake" they go, the love of Christ constrains them else they ought not to go. Necessity is laid upon them, yea woe is to them if they go not. This is the "ought" that sends them forth. "For His name's sake" must we also who remain do our part. The love of Christ must likewise constrain us. We must acknowledge the necessity that is laid on us. Yea, woe is to us if we do not meet our duty to these heralds of the gospel. This is the "ought" that rests on us.

"We ought to receive such," "to welcome" such the Revision has it. There is another reading of the Greek text which employs another form of the verb, or rather the same verb with a different prepositional prefix, the meaning of which is "to take up by placing oneself under the object to be borne." This will allow the rendering, "We aught to *sustain* such." This is the significance of John's statement of the church's duty whichever reading may be adopted, for surely a missionary might well reckon that, a sorry sort of "welcome," a cold "reception," which did not include the tender of needed sympathy and help.

We ought to sustain such, devoting our strength and means to their support, stretching out to them the hands of Christian sympathy and bearing them up in the hands of prayer, presenting our bodies to them and so presenting them to the Lord a "living sacrifice," and if need be, as the same apostle elsewhere urges, "laying down our lives for the brethren."

A well-known incident in the life of the best known missionary of modern times serves to illustrate the apostle's meaning here. Shortly after the organization of that famous missionary society at Kettering, one hundred and twelve years ago, correspondence was opened with one John Thomas, a Christian surgeon in the

service of the East India Company, whose spirit had been stirred within him, as was Paul's at Athens, where he saw the millions of that great province wholly given to idolatry. The narrative of his evangelistic efforts in that dark land produced a profound impression upon the members of the society and moved Andrew Fuller to say,"Brethren there is a gold-mine in India, but it seems almost as deep as the center of the earth. Who will venture to explore it?" "I will venture to go down," was the swift response of William Carey, "but you my brethren must hold the ropes." This they solemnly engaged to do, pledging their hearty support so long as they should live. Unquestionably it was the promise of his Lord and Master, "Lo, I am with you all the days," that first of all and last of all and all in all was the rock of Carey's heart and the basis of his confidence; but who will say that his brethren's pledge of sympathy and help had naught to do in strengthening that zealous missionary's faith and encouraging him to hope even to the end. A like sacred obligation rests on the churches and missionary societies of our day, and we who must acknowledge the righteousness of the bond are verily guilty of the breach of one of the holiest of brotherly covenants if we fail to "hold the ropes" and to be "fellow-helpers to the truth."

But supporters must themselves be supported. If a church would sustain her messengers as she ought, then must she have a real, a vital, a conscious hold on Christ. "Teneo et Teneor" is a favorite motto with many as the expression of their faith and trust. Is it not better to write the words in the reverse order and as to say, "I am held and I hold?" Specially as we think of the faith that is exercised on behalf of others is this the better representation. A faith that takes hold on the "strong Son of God," because it feels itself in the grasp of His omnipotence,—a faith that thus takes hold on God for others and then takes hold on others for God. You have seen a chain of separate links held together by the mysterious influence of magnetism. The length of the chain was proportionate to the strength of the current that fixed the first link to the magnet. The measure of a church's ability to be of real service in sustaining missions is the strength of her grasp on Christ, of her life in Him and her love to Him.

Dr. Duff once said, "If there were more abiding in Christ there would be less abiding in England." True enough, but all cannot go from England. Nevertheless the words of the grand old missionary of the cross enfold a principle that finely applies even to

those who must needs remain at home. For sure it is that if we were living nearer to Christ we would live nearer to our brethren who have gone forth "for His name's sake." If we were living more unto Him, who loved us and gave Himself for us, we would live more unto all that are His. So also would it come to pass that our love to Christ would find expression not only in sympathy with those who minister in His name, but also in compassion for the poor lost souls to whom they minister. And we would read out of John's words that which the Spirit of Christ has written into them, "we ought to pity such that we may be fellow-helpers to the truth." For let it be noted that a mission-sustaining church must have a heart conviction of her obligation to those who are lost and perishing in sin.

I once watched a company of miners working for the rescue of two of their companions who had been caught in a tunnel by a mass of sand and earth that had fallen. One of the unfortunates was the brother of one of the rescuing party. There was no lack of interest on the part of any who worked so hopelessly, but the brother's interest was all absorbing. His shovel was wielded as with the strength of three men. It was a brother whom he hoped to save. A brother in the horrible pit! It was this that brought Jesus Christ to earth, to the manger and to the cross. A brother for whom Christ died standing on the very brink of Hell! It is this that has quickened the steps of every missionary of the cross that ever went forth into the dark places of the earth. A brother lost and I must find him or send some one to do the service. My brother's keeper? Yes. There are no Cains in mission fields or in missionary churches. "I am debtor both to Greeks and to Barbarians." So did Paul acknowledge his obligation to those who had not heard the gospel. If with such recognition of our relationship to all whom we may serve, we had also a worthy conception of the depths of woe to which a people without the gospel must descend, I think the sense of obligation would lie more heavily and more tenderly upon our hearts. John Howard traveled throughout Europe visiting the jails of the chief cities, undismayed by the foulness and loathesomeness that met him everywhere and the disease and death that lurked in those chambers of horrors that passed for prisons in Europe one hundred and fifty years ago. He took passage in a plague infected vessel that at the end of the voyage he might be subjected to the extremely rigorous but wholly inefficient quarantine measures then in vogue. His purpose was that he might see and know and feel the misery

he sought to relieve. In human sphere and measure his life was devoted to the imitation of Him who "redeemed us from the curse of the law being made a curse for us." Could we, brethren, in the spirit of John Howard, in the spirit of Jesus Christ, retaining all the finer, the heavenly sensibilities with which grace has endowed and ennobled our nature—could we not only witness with our eyes but even enter into the actual experience of the poverty and suffering and heart-wretchedness to which heathenism has doomed so many millions of our race, and apprehended the all-but-infinite distance between Christian civilization and pagan barbarism, I think there would be small need for appeals for sympathy and help such as now come to us from the dark places of the world, and too often fall upon deaf ears and indifferent hearts. Our Lord has not exacted such a sacrifice of us, but He asked us to recognize the obligation that attaches to every gift of grace, freely to give to others as we ourselves have freely received of Him, and to own ourselves, "for His name's sake," as debtors to all who have less than we enjoy. In the larger law of the gospel it is declared that duty to God and duty to man are exactly parallel, that indeed they are as one line coincident throughout the entire length the latter extends, the only difference being that the one outreaches the other and gives direction to it. The first and great commandment of the law is, "Thou shalt love the Lord thy God, with all thy heart;" and the second is like unto it, "Thou shalt love thy neighbor as thy self."

Place side by side with the two great commandments of Jesus Christ, the two great acknowledgments of obligation, which make manifest the spirit of Christ in Paul. Apparently answering the charge of cold-hearted, censorious critics in Corinth, that he had passed the bounds of prudence and propriety in speech and action in his zeal for the gospel, Paul said, "whether we be beside ourselves it is to God, or whether we be sober it is for your cause." The form into which he cast this statement is more significant. There seems to be at first sight a rhetorical defect or inaccuracy in the antithesis or parallelism as it really is. Why did he not say, "Whether we be beside ourselves or be sober it is to God?" He did say it far more emphatically than if he had so expressed his thought, and at the same time he set forth this great principle which grace has magnified, that the cause of man is the cause of God as well. Paul found his rhetoric in the gospel of the cross, his logic in the life of Him who said "Inasmuch as ye have done it to one of the least of these my brethren ye have done it unto

me." Howsoever his zeal might find expression, whether it was the divine or the human phase of obligation that was first in his thought, it was the love of Christ that constrained him, and his judgment that all should live unto Him who died for them was ever quickening into action in his own unselfish life for men.

A church of "fellow-helpers to the truth" must be in the noblest sense "of the truth," and "walk in the truth," and "abide in the truth." The truth to which she must hold is the truth as it is in Jesus. For length and breadth, all the truth that lies between the vision of the sinless garden and the apocalypse of the Holy City; for height and depth, all the truth that lies between the blessed announcement of a Heaven and the dread revelation of a Hell; for fullness, all the truth that lies between the all-sufficiency of Jesus Christ and the all-deficiency of men; for center and circumference and comprehension Him who "was and is and is to come," "the way, the truth and the life." Only such a faith, such a theology, will make a missionary church.

In a little company of Christians the question was raised, "How shall we reach the full-blooded Indian with the gospel?" One of them answered "I will tell you. Send a full-blooded Christian after him." A full-blooded Christian is one full fed on the Bread of Life; who believes that all Scripture is given by inspiration of God and is profitable to accomplish the purpose it is appointed to serve. From Christians of such type and character come the best missionaries and the best supporters of missions at home and abroad. A half gospel, a mutilated Bible, is a failure as an evangelizing and enlarging or an enthusing agency. The Book of God dissected and interpreted according to the canons of criticism adopted in certain self-lauded schools of our own and other lands is proselyting rather than converting in its power. It makes its perverts followers of men rather than disciples of Christ. They may become, they often do become propagandists, but never evangelists. Liberal Christianity will never disciple the nations. Reference has frequently been made in missionary addresses and publications to the mission of one whom a society of liberal Christians once sent to India to convert the natives to Unitarianism. He himself soon became a member of the Brahmo-Somaj, an association of eclectics in religion, professing to select from all systems the best that is in them and to combine these chosen principles into one body of truth, so the resultant conglomerate resembling in constitution the feet and toes of the great image of Nebuchadnezzar's dream and doomed to a like destruction. That missionary's experience

goes to prove, that a gospel,—if it be allowable to employ this divine title in such connection—a gospel that does not magnify the divinity of Jesus Christ is quickly vanquished in conflict with paganism.

Evidence comes readily to hand to show also that liberalism in belief is by no means one and the same with liberality in gift and service in the cause of missions. One does not like to make comparisons between denominations in this respect. But when the comparisons come ready made by those who are the sufferers in the case, it is no breach of Christian courtesy to quote them. One such was furnished a few years ago at a meeting of Boston Unitarians, on which occasion Rev. Edward Everett Hale is reported to have said, that, in a given length of time, the fifteen congregational churches of Worchester, Mass., gave more money to missions than did all the Unitarian societies of the United States, then some four hundred and fifty in number. That is a most significant contrast, and the reason of the difference is not far to seek.

Dr. Duff, in his famous missionary sermon a half century ago, taking as his text the first and second verses of the sixty-seventh Psalm, and making "Missions the Chief End of the Church" his theme, rang the changes on the principle that the church that is not evangelistic will soon cease to be evangelical. That was the truth for the times, but that which at least as much as any other is the "present truth" is this, that the church that ceases to be evangelical will soon cease to be evangelistic. We need men and women full of faith and of the Holy Ghost, full-blooded Christians at home to sustain missions as well as full-blooded Christians in the field to prosecute missions.

A mission-sustaining Church must also have a firm persuasion of the efficiency of the truth of God and the sufficiency of the God of truth to make disciples of all the nations. "My word shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Relying upon such assurances as this, David, filled with the Spirit, summons all the lands to praise, to serve the Lord with gladness and to come into His presence with singing. From the towers of his palace he might almost have looked to the boundaries of the territory that then owned the sway of the King of Kings; nevertheless he sent out the call to every nation and people and tongue. To what sublimity of faith does the "sweet Psalmist" rise in that one hundred and seventeenth Psalm, anticipating the glorious day when his own

"Hallelujah Chorus" shall circle the world with praise to the Redeemer-King. In like triumphant faith, Paul preached Christ crucified. To the Jew such a gospel was a stumbling block and to the Greek it was foolishness, nevertheless Paul dared to assert that God had highly exalted this crucified Christ and "given Him a name which is above name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." O, for the faith of David and of Paul, which could thus reach out over millenniums of time and uncounted leagues of land and sea, then shadowed with the blackness of darkness, and claim all the world for Christ. "We see not yet all things put under Him." The evidence is painfully clear and overwhelmingly abundant that establishes this statement. The outward prospect of sight, while it furnishes much reason for joy, also presents vastly more that makes the heart sore and sad. "We *see* not yet." But the forward prospect of hope and the upward prospect of faith warrant the confidence, that, although the dominion of King Jesus is not yet acknowledged by the world, His final and complete triumph is as sure as the promise and the oath of God. We may sometimes grow heart-sick and soul-wearied notwithstanding the many exceeding great and precious promises, but "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law."

There is a scene pictured in the gospel story which is an unfailing source of hope to witnesses for the truth whether in the home-land or in the Foreign field, assuring them as it does of their Lord's present interest in the struggle between light and darkness, truth and error, and of the speedy triumph that shall be in His own time. The twelve disciples are in a little fisher-boat in the midst of Galilee, hopelessly struggling against the power of the sea. It is a time of night and storm. Away on a mountain on the shore their Lord is praying. But they are not forgotten, nor can cloud and darkness hide them from His sight. "He saw them toiling in rowing;" and "making the cause of their dismay the means of His approach," walking on the waves that threatened to engulf them, He came to their deliverance, bringing calm to the tossing sea and peace to their troubled hearts. "It is I, be not afraid," when they had received Him into the ship, "immediately the ship was at the land whither they went," although, but a moment before they were in the midst of the sea.

Let the church see in this the picture of her rescue and the evil principalities and power that assail her, the revelation of this defeat. What time the night is darkest, what time the storm is fiercest, what time the rowers' arms are weariest and their hearts are readiest to faint, behold He cometh, to whom the Father hath given all power in Heaven and in earth. He will quell the rage of men and of devils. He will tread down their power, and at His coming immediately the ship will be at the haven whither it is bound. For every time of need or trial, the gracious word, "Lo, I am with you all the days," gives assurance that our "labor is not in vain in the Lord," that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing in his sheaves with him." And more, the "blessed hope and glorious appearing of our great God and Saviour Jesus Christ" justify our absolute confidence in the efficiency of the "glorious gospel of the blessed God," to make disciples of all the nations. Therefore send it forth "into all the world" and "unto every creature," "for His name's sake."

FIFTY YEARS OF FOREIGN MISSIONS IN EGYPT.

THE REV. CHARLES R. WATSON.

As we address ourselves to our theme, "Fifty Years of Foreign Missions in Egypt," it is necessary to recognize the clearly defined limitations of our subject:

Ours is a limited theme. It is not the archæology, nor the politics, nor the irrigation of Egypt with which we have to do. It is not travel, nor romance, nor a comparative study of religions which is before us. On each of these subjects there are books by the score. Our theme limits us to foreign missionary work in Egypt, and we are even required to pass by in silence those early efforts of the Moravian Church and of the Church Missionary Society—efforts which preceded and helped to prepare the way for our incoming.

The aim of our discussion of this theme is also to be clearly recognized. It is no selfish aim. We are indeed celebrating a half-century of the foreign missionary work of our denomination —the United Presbyterian Church of North America—but we recognize that if it is given to a particular regiment to storm a stronghold of the enemy the glory of the achievement is shared in by the whole army, and the captured fortress belongs to the whole winning side, as represented in the commander-in-chief who ordered its taking. Back of the triumph of our own Church is the triumph of the Gospel, and back of the Gospel is Christ. At His feet we lay our laurels down.

No great movement is intelligible apart from the circumstances under which it is accomplished. To understand the foreign missionary movement of the past fifty years in Egypt we must know something about the conditions under which this work was carried on.

Conditions of Mission Work.

The Egypt of 1854 was territorially as large as it is to-day, but its population was considerably less than it is now. Then, as now, Egypt proper extended from the Mediterranean along the Nile Valley to the Second Cataract, 969 miles. Then, as now, the por-

tion lying between the First and Second Cataracts was of little consequence. Imagine a valley on an average seven and one-half miles in width, the river Nile in the center, a narrow strip of cultivated land on each side, limestone ranges of hills one on each side, and beyond these the "man-eating desert," to use an Oriental phrase; then imagine this narrow fertile valley opening into a veritable garden—the Delta—2,740,000 acres of the richest soil in the world, and you have a fair idea both of the Egypt of yesterday and of the Egypt of to-day, a land whose total cultivated area is barely that of our two small States, New Hampshire and Connecticut, and yet the granary of the world, the coveted prize of fifty centuries of conquerors, the home of the oldest civilization the world has ever known, and the seat of some of the mightiest world powers that have molded history. Such is the country which our foreign missionary movement has purposed occupying.

At the beginning of the Christian era, in the days of Emperor Augustine, the population of Egypt was computed at (25 millions, including Tripoli) about 18 millions. This gives us some idea of the population which this fertile valley may well support. One hundred years ago, however, at the time of the French expedition into Egypt, the population was estimated at a bare two and a half million. This gives us some idea of the possible reduction of population, almost approaching extinction, through war, tyranny and epidemic. When our first missionaries reached Egypt the population of Egypt was reckoned to be five millions; to-day it is almost ten. Such is the population which our foreign missionary movement has purposed reaching.

In setting about their task of making Jesus Christ known to the people of Egypt our early missionaries found themselves confronted by certain clearly defined problems:

I. One of the problems arose from the hostile character of Egypt's existing form of government. We pass this problem by.

II. Another problem with which our early missionaries to Egypt had to do was that of ignorance and illiteracy. This problem we also pass by for lack of time.

III. Another and the chief problem of foreign missionary work in Egypt was that which had to do with the religious faith of the Egyptians. In Egypt we have to do with two religious systems—that of the Mohammedan world and that of the Coptic Church. It is wholly impossible, with the time at our disposal, to set forth in detail the doctrines and practices of these two religions. Rather must we limit ourselves to the briefest pen sketches:

(1) First, Mohammedanism. One out of eight of the population of the whole world is Mohammedan, but in Egypt nine out of ten of the population are Mohammedan. Concerning this religion certain outstanding facts are well known: Mohammedanism has for its prophet, Mohammed; for its Bible, the Koran; Friday for Sabbath; its creed is "there is no God but Allah, and Mohammed is the prophet of God;" for its code of morals, regulated license; for its method of salvation, good works, and for its means of persuasion, the sword.

It is necessary, however, to emphasize certain leading differences between it and Christianity, differences which become acute in missionary endeavor:

There is the Moslem conception of God. The glory of Mohammedanism is its monotheism. The Moslem warrior's cry, "La Ilaha il Allah," "There is no God but God," at once pronounces the infinite superiority of Mohammedanism over the crass idolatry of heathenism, and wherever Mohammedanism comes into touch with idolatry there is sufficient power in this monotheistic faith to enable it to win, in spite of all that is to be charged against it. But the Moslem conception of God stands condemned as defective when placed in the light of that knowledge of God which we have in the face of Jesus Christ. Yonder, in His cold gray clouds is the Moslem God glorious indeed in His unity, but distant and unapproachable in His sovereignty and power. Your heart may break with sorrow upon earth, there is no God of Love who takes note. Your needs may be voiced in agonizing prayer to heaven; it matters not, the heavens are as brass; He hears not and heeds not; He is too great. And so it comes that the Moslem's prayer is that of adoration; it is never that of communion. To his Creator the Moslem may offer worship, but with the Creator he may never have fellowship. Whether as cause or as result of this conception of God, Mohammedanism offers no mediator between God and man. Jesus was a great prophet; more than that He was not.

A second difference appears in the conception of morality. Mohammedanism is essentially an unmoral religion, for morality has no essential character. Morality is subordinated to sovereignty. That which is decreed or commanded is right. Some one has said "It is not safe to give a sovereign place even to Deity until we are assured of his character." But, examining Mohammedanism, we find its deity vested with sovereignty, but not with righteousness. What He does is right because He does it, and it is conceivable that He should decree theft, murder, crime of any sort;

it becomes right by His decree. The influence of such conceptions of morality upon practical living are easy to see, and it explains the fanaticism and unreasonableness so characteristic of the adherents of this religion, for with them "might makes right."

Another difference to be noted is that which arises out of the Moslem doctrine of the decrees, that fatalism which makes life but a "checker board of nights and days where destiny with men for pieces plays." This doctrine explains the apathy which Mohammedanism has displayed toward every appeal and the indifference with which crises, rich with possibilities for progress, are allowed to pass unnoticed.

(2) To pass from the Moslem faith to that of the Coptic Church, the question may be asked why waste precious time in defining the religious position of a paltry one-fourteenth of the population of Egypt. As we shall trace shortly the remarkable successes which our missionary efforts have achieved among the adherents of this faith, full justification will appear for a brief reference to their history, faith and life.

The Copts of to-day are the lineal descendants of the Christians of the early centuries of our Christian era, and the Coptic Church is in direct succession to the early Apostolic Church in Egypt. Tradition and other evidence both allow and point to the establishment of a Christian Church in Egypt, through the efforts and co-operation of Mark and possibly also of Peter. An ancient settlement, formerly of Jews, bears to-day the name Bablun and claims to be the Babylon from which Peter's epistles were penned. We have no time to trace the history of the foundation and establishment of this Christian Church, but, be it remembered, that in the fourth century Christianity had made such headway in Egypt that, at least formally, Egypt was recognized as a Christian nation, and the power of the patriarch exceeded that of the civil ruler. It was this Christian activity which produced such men as Pantaenus and his more able scholar, Clement of Alexandria, that illustrious scholar and encyclopedic writer Origen and later on Didymus, the blind teacher, and still later, and greatest of all, Athanasius, defender of the Trinitarian faith against Arianism. Such are the antecedents of the Coptic Church to-day; but here we need to remember Dr. A. M. Fairbairn's remark: "No Church can live on its past; it must live by faith and duty in the present; no Church has any claim to be whose only right is historical."

So we rightly ask what of the present of this church which possesses such noble ancestry. Alas! it is scarcely possible to

bring one's thoughts low enough to appreciate the present degradation of this ancient Church, unless we follow her through the years of her history and see that gradual loss of prestige and power, that vitiation of doctrine and that distortion of life which were her unfortunate experiences and which have brought her to her present low estate as one of the fallen churches of the East.

In describing this Coptic Church as it was in 1854, when our first missionaries arrived in Cairo, it will be necessary to modify the description at a few points to make it a description of the present day Coptic Church; but in many, if not the majority, of respects, what was true fifty years ago is essentially true of the Coptic Church of to-day.

First to be noted is the Monophysite error held by the Coptic Church. At the Council of Chalcedon the Coptic Church broke away from the orthodox faith by asserting that, at the incarnation, Christ's human nature was transmuted into the divine, and that as a result He possesses one nature instead of two. This may seem a mere subtlety of psychological discussion, but the significance of the Coptic heresy lies in the fact that the perfect balance between Christ's human and divine nature was lost; Christ became more divine than human; He became, indeed, so far removed from the human that He lost his mediating power; it became necessary to seek other mediating channels, and this led to the development of a system of Marialotry and saint worship, which has proved the utter ruin of pure worship and Christian liberty.

So much for the heretical doctrine of the Coptic Church; note now some of her practises. The Copts are immersionists, but not in the Western sense of the term, for, while they practise immersion as the form of baptism, they practise infant baptism. The Confessional is nearly as important as in the Roman Catholic Church, and transubstantiation is the universal belief. The priesthood is a monastic priesthood, save that marriage is permissible where it occurred before ordination. Most vital of all are the conceptions relating to salvation. Fasting is practically the ground of salvation. As someone has summarized the Coptic position, "the Mass is the atoning sacrifice, the priest is the forgiver, the saints, and especially the Virgin, are the intercessors, fasting is the mortification of the flesh, baptism is regeneration, the consecrated oil is the Holy Spirit."

Lest the impression may have been given that the statements just made are "glittering generalities" and antiquated judgments, and, further, because the right of our Church to enter upon mis-

sionary work among these so-called Christians of Egypt has been attacked, I wish to quote the following from the pens of two of our most conservative and most experienced missionaries, a recent expression of their judgment of the religious value of the system and organization which goes by the name of the Coptic Church.

Concerning the influence of their religious teaching upon life one* of these missionaries says:

"I inquired recently of one who knows the church and its people well if he knew of a wicked man who had been truly reclaimed from his vices by means of the ceremonies and usages of the Coptic Church. He replied that he did not know a single case. Indeed, he spoke as if such a result was not expected."

Concerning morality in daily life he says:

"In general it may be said that the great majority of the Copts are addicted to the common sins of the nation—lying, profane swearing, lack of strict honesty in their dealings, while not a few are given to drunkenness and other violations of the moral law. These sins are not confined to any one class, for, in many cases, not only are the common priests companions of the immoral in their wickedness, but even the higher dignitaries among the clergy dare not rebuke the people for sins of which they themselves are guilty."

Concerning evangelical fervor he writes, "Of this it may be asserted they are destitute," and then he concludes with the following illustration:

"A few days ago I was informed of a young Copt who had been living in sin, a drunkard and gambler. So abandoned had he become that his father put him out of the house. After this he went to a place several hundred miles distant from his home. Here he was met by one of our brethren, who talked with him and persuaded him to attend the meetings held in our school room. God blessed these means, so that the young man abandoned his evil ways, gave evidence of faith in the Saviour, applied for admission to the Evangelical Church and was received. In the meantime, the Copts in the town did all they could to keep him from attending the services, which had been blessed to his benefit."

The other missionary,† after over forty years of observation, writes as follows:

"One thing is certain, that the moral character of a man has nothing to do with membership in the Coptic Church. No one ever heard of a Copt being disciplined for drunkenness or lying or any other evil practice."

Again he says:

"To me the outlook at present for the spiritual reformation of

*Rev. Wm. Harvey, D. D., missionary to Egypt since 1865.

†Rev. Andrew Watson, D. D., missionary to Egypt since 1861.

the Coptic Church is much the same as the political outlook for the reformation of the Turkish Empire."

These judgments of reliable observers, I would remind you, are scarcely a few months old.

Such, then, were the religious conditions which our foreign missionaries had to face a half century ago in Egypt: Mohammedanism on the one hand: proud, arrogant, fanatical in its adherence to its monotheistic faith; the Coptic Church on the other hand: a stumbling block in the presentation of Christianity to the Moslem, and yet an element more responsive to the Gospel because of its Christian antecedents.

IV. We have yet to deal with one more problem of missionary service faced by our early missionaries. This problem has to do with the position of woman. *It is the Social Problem.* This problem was, in large measure, a result of those other problems already referred to, for if Ignorance in Egypt has degraded woman, Government authority has tolerated and Religion has sanctioned that degradation. The degradation of woman in Egypt was as serious a problem as any which our early missionaries faced half a century ago.

It is not true that the Koran teaches that woman has no soul, but the whole influence of Mohammedanism is in that direction. Certainly the Orient is pretty much agreed that woman has no mind, and do not the statistics which show that, in this age of enlightenment, only one woman in every 100 in Egypt can read, seem to justify the position. Add to this accepted doctrine of the inferiority of woman, that other doctrine, which is also a cruel practise,—that of the seclusion of woman,—and the intellectual, social and spiritual damnation of womanhood becomes complete. Conversation and thinking becomes limited by the four mud walls of the house, or by the dark narrow street which runs in front of the house. The endless succession of monotonous days is only broken by births, marriages, or deaths. And remember, the opinion referred to *concerning* woman, and this treatment *of* woman obtained throughout the whole social life of Egypt, whether Mohammedan or Coptic, in the early decades of our foreign missionary work.

We now have the conditions of our early missionary effort before us: We see the missionary of the cross facing a political power which will first ignore, then oppose and finally persecute him. We see the missionary seeking to impart spiritual knowledge, the profoundest knowledge in the world,—that concerning

the Son of God—to a nation illiterate, ignorant to a degree all but absolute. We see this same missionary of the cross trying to hold up the truth of the gospel to minds blinded by the half-truth of Islam or the distortions of a fallen Christian Church. We see the pioneer, whose gospel has for its glory that it elevates woman and sanctifies the home, heralding this gospel to a nation in which woman is either a toy or a slave. Surely only fools or fanatics would dare to hope for success amid such circumstances as these. But, no! these first representatives of our Church were neither fools nor fanatics. They were simply missionaries; according to Miss Guinness's definition, "God's men, in God's place, doing God's work, in God's way and for God's glory."

What measure of success attended so foolhardy a task as this foreign missionary effort carried on in the face of such insuperable difficulties? This brings us directly to the consideration of fifty years of missionary effort in Egypt.

Fifty Years of Missionary Effort in Egypt.

It is manifestly impossible, in fifty minutes and less, to deal with the events of fifty years of work, involving the service of more than one hundred American missionaries and a great host of native workers, to say nothing of those religious, educational, social and political movements which have either affected, or been the result of our missionary labors during the past half-century. The most that can be done is to break up the history of our foreign missionary work in Egypt into periods, and to set forth the experiences which may be said to characterize these periods. We note, therefore, seven distinct periods: the first and third are periods of ten years, the rest are, roughly speaking, periods of five years. These periods are as follows:

1854—1865	Years of beginnings.
1865—1870	Years of Coptic opposition and persecution.
1870—1880	Years of organization and expansion.
1880—1885	Years of political unrest.
1885—1895	Years of great changes.
1895—1900	Years of extensive development.
1900—1904	Years of intensive development.

We are far from asserting that these divisions are essential to every logical study of our half century of missions in Egypt. Rather are these divisions made for mere convenience, and the titles by which they are designated, while true in the main, do

not set forth many subordinate and yet important experiences which belong to these several periods.

I. We first have to do with *the years of beginnings,* and of all beginnings the first was the original decision to engage in mission work in Egypt. How did it come about that mission work in Egypt was resolved upon? In the city of Allegheny, in the house of worship of a congregation which to-day goes by the name of the First United Presbyterian Church of Allegheny, on Saturday, May 21st, of the year 1853, at an afternoon session, a church court, called the General Synod of the Associate Reformed Church of the West, passed the following resolution:

"Resolved, That our missionaries be instructed to occupy Cairo at their earliest convenience."

If we search for the occasion for this action, we find it at hand in a communication signed by three missionaries of said Church in Damascus, Messrs. Barnett, Paulding and Frazier, endorsing a communication from one of their number, Dr. Paulding, who had visited Egypt in search of health, and who was impressed with the need of establishing a mission there. The reasons given by these missionaries in Syria for the establishment of a mission in Egypt were: (1) To save to the Church the services of Dr. Paulding, whose health permitted him to labor in Egypt, but did not permit him to labor in Syria; (2) to afford relief from a sense of limitation which these Syrian missionaries were experiencing in their mission field at Damascus; (3) to open up in Egypt a refuge for the missionaries in Syria, in view of political dangers impending within the Turkish Empire; (4) to meet the spiritual needs of the land of Egypt.

Which one of these reasons weighed most with the Synod in its decision to authorize the establishment of a mission in Egypt matters but little. The fact which calls for recognition and emphasis is that this action was suggested by a remarkable Providence, and was subsequently approved by further Providences, so manifest as to put beyond all doubt the question of this being the will of God. Watch the invalid missionary as he leaves Syria in search of health: see the Providence which leads him to Egypt, mark the coincident consciousness of limitation in missionary service in Syria suggesting the need of a wider field; take note of the coincident abandonment of Egypt by another missionary organization which had been laboring there for some years, but without sufficient success; consider the entire agreement of the Syrian missionaries among themselves as to the propriety of establishing this work in

Egypt; add to that the hearty endorsement of this position by the Church in America, and finally, but especially, complete the chain of evidence by noting how this most attractive, convenient and strategic of all mission fields has been strangely reserved, until quite recent years, *exclusively* for the unhampered missionary operations of our Church; weigh all these facts fairly and honestly, and is it possible to ask for clearer, more unmistakable proof that God has committed the evangelization of this land of Egypt to our Church? Here we express our sober conviction that it is this Providence and a similar unmistakable Providence in connection with the entrance of our Church into India and the Sudan, which constitutes the claim upon us to evangelize these mission fields. If it were accident, if it were mere human reasoning which led our Church into these mission fields, then at any moment the same law of accident or a reversal of human logic might relieve us of responsibility for the evangelization of these fields.

But we deny the right of any to build on such flimsy premises. We have higher authority for our service of Christ in foreign lands. We have Christ's own command, given clearly by the guidance of His Spirit and confirmed by the experience of fifty years of His providence. We have that command, *irrevocable,* until the command is obeyed and until His will is fulfilled in the evangelization of these fields. It is folly to make comparisons with the work of other Churches and to argue about our Church having more than her share of foreign missionary work. Does any Commander-in-Chief assign to each regiment an equal share in all kinds of military service, and would any regiment dream of claiming it as a right that it should not be sent out on a charge *because it has not yet had its share of garrison duty?* Has Christ no right over His Church to say, Go; and to say, Come? And how does He issue His orders save by such Providences interpreted by His Spirit to the heart of His Church? The Providence which led to the occupation of Egypt was paramount to a direct divine command.

We have called the first ten years of the half-century we are celebrating, Years of Beginnings. Such they were.

In this period fall the first occupation of Egypt (1854), the first English service (Christmas Day, of 1854), the first Arabic service (January 21, 1855), the first cholera scourge (1855), the opening of the first boys' school (this at Cairo, in 1855), the first reported book distribution (1856), the first Nile Boat work

(1857), the first occupation of Alexandria (1857), the first death in a missionary's family (1857), the arrival of the first unmarried woman missionary (1858), the operation of the First Girls' School at Alexandria (1858), the admission of the first converts into Church fellowship (this in 1859—four after five years of service a Coptic monk, another Egyptian, an Armenian and a Syrian), the opening of the first book store (1859), the organization of the first Presbytery (1860), the opening of the first girls' school at Cairo (1860), the purchase of the first Mission boat, the "Ibis" (1860), the first serious persecution (1861), the purchase of the first Mission premises (1862), the first evangelistic work as far up as Assuan (1862), the first visit of a Secretary of the Board, Rev. J. B. Dales, D. D., to Egypt (1863), the organization of the first congregation (this at Cairo, in 1863), the first and greatest romance of the Egyptian Mission, when an Indian prince visited the Mission and saw in the Cairo Girls' School a fair face, which he couldn't forget (1864), the first class in our Egyptian Theological Seminary (1864). Without contradiction these were years of beginnings.

If this decade of our Foreign Missionary work in Egypt is designated Years of Beginning, we should emphasize that there is no intention of belittling the importance of these years. On the contrary, even a superficial study will show that these first ten years gave direction and character to all the years which have followed. The evangelistic work done with the Nile Boat in 1857 bespoke that systematic and wide evangelistic work which was carried on in later years from the seaboard to the First Cataract. The arrival of Miss Dales in Egypt was only the harbinger of Woman's Work for Woman, which is to-day so large a part of our missionary enterprise. The first schools of 1855 and 1858 were but the forerunners of that Educational Method which perhaps more than any other has characterized our work in Egypt. The first four who sat at the Lord's table, in 1859, foretold that ingathering of the thousands who have since then been made partakers of a pure gospel. That first native congregation organized at Cairo in 1863 was the forerunner of that native church which now numbers 53 congregations and claims 7324 members. The Book Distribution of 1856 and the book store opened in 1859 were the first signs of that far-reaching colporteur work which has engaged the attention not only of our Mission but of the two Bible Societies, the American Bible Society and the British and Foreign Bible Society.

Thus we find, in this first decade, the germ of almost every department of missionary work: the Evangelistic, the Educational, the Colporteur, the Native Church, Women's Work. Medical work alone has not yet appeared, but even with reference to this, the needs of the missionaries themselves had about led them to appeal to the Home Church for a medical missionary, when a resident English physician met their need.

II. The next period we have to deal with is that which lies between the years 1865 and 1870. Many experiences which would be of interest to the Church and which were vitally important to the work, belong to this period, but time does not permit reference to them. We have designated the years 1865-1870 *Years of Coptic Persecution and Opposition.* Here was an experience, acute enough, far-reaching enough, to warrant the entire period being characterized by it.

The Coptic Church, claiming one-fourteenth of the population of Egypt, is strongest in Upper Egypt, constituting in Lower Egypt but 3 per cent. of the population, whereas in Upper Egypt the Copts make up eleven and six-tenths per cent. of the population; one-fourth of the population of Assiut was Coptic in the early days of our missionary work. In developing the work to the South, and especially in opening up a station at Assiut in 1865, our mission was invading the territory of the Coptic Church. That opposition and even persecution were bound to follow could be readily inferred from the hostility which the Copts had already begun to show to our work at Cairo. That our missionaries anticipated just such difficulties can be readily seen by a perusal of Dr. Hogg's diary for this year. It reads, in part, as follows:

"Stole a march on the wakeful Patriarch. A month at work in Osiout (Assiut) before his envoy arrived. An open door. Counted sixty-five men present on the third Sabbath." Then comes the following: "The haram (or interdict). The door closed. Try to find a back entrance by means of the children of the peasantry who come to our school from the villages around."

It was in 1867 that the Coptic Persecution broke out in all its fury. This persecution was not an accidental outbreak of fanatical jealousy and hate. It was a deliberate plan in which the government lent its authority and influence to make effective the efforts of the Coptic Church to wipe out Protestantism forever. Ismail, the reigning Khedive, was far-sighted enough to appreciate that the intellectual standards which the American missionaries were setting up would, directly or indirectly, result in holding up to criticism and condemnation his unjust and tyrannical

treatment of his ignorant and patient subjects. To directly attack the missionaries and the Protestant community would bring him into difficulty with the foreign Consuls, and would damage the reputation which he especially wished to enjoy of being a liberal-minded ruler. In the hostility of the Coptic hierarchy to the Protestant reformers, he found a convenient tool for the accomplishment of his purposes. It is easy in the East to give a hint, and a hint is enough to create a revolution. The hint was given and a revolution of sentiment followed. The Coptic Patriarch, regarded by all devout Copts as the vicar of Christ on earth and called by them the "earthly Christ," arranged an apostolic tour among the churches of Upper Egypt. His retinue made no secret of his mission, and, declaring this to be for the supression of the Protestant heresy, they boldly asserted that the Viceroy had conferred upon His Holiness the right to condemn to the galleys all those who opposed him by adhering to the Protestant faith, or to seize their children for the army.

There is no more interesting chapter in the history of our mission in Egypt than that which tells of this persecution. We have time only to refer to some of the main facts. At Assiut, the Patriarch's entrance into the city was made to imitate Christ's triumphal entry into Jerusalem: "Seated on a donkey and preceded by the priests and boys bearing crosses, flags, palm branches, lighted candles, and burning censors, beating on cymbals and chanting in Coptic as they went along, 'Hosanna to the Son of David, blessed is he that cometh in the name of the Lord,' the procession moved slowly along from the river up to the town, armed soldiers marching in front and in rear, by order of the government."

The task of purifying (?) the Church occupied the Patriarch's whole attention while he was in Assiut. His first act was characteristic of those which followed. He summoned before him "the Coptic priest of Beni Aleig, who had been in the habit of permitting his brother, one of our theological students, to conduct the evangelistic service in his church at the close of the Coptic mass on Sabbaths, and after having him severely beaten by one of the government soldiers, he degraded him from his priesthood and drove him out of his presence." Unable to attack the Protestant Church itself, the Patriarch undertook to destroy the Protestant schools by attacking the parents of the scholars. Most of the students, however, were from distant provinces, and the local authority failed, therefore, to reach them. Three students of the province of Assiut had been publicly cursed by the Bishop of

Assiut just before the Patriarch arrived. One of these, the brother of the Coptic priest already mentioned, had been publicly cursed before, and an additional curse or two did not seem to weigh on him. In most cases, however, the Patriarch's influence availed much and the mission school fell away, the boys fearing the threat of conscription into the army.

We have not time to follow the movement of persecution as it increased in fury the further the Patriarch went on his journey up the Nile. The story of the imprisonment and exile and deliverance of Fam Stephanos is as interesting as anything in fiction, and is a wonderful parallel to Peter's deliverance from prison in the days of Herod. The following extracts from Dr. Hogg's diary, written, in the main, from Assiut, must suffice to give us the run of events during this period:

"1867: Patriarchal raid. Pretends to have delegated power to send all Protestants to the public works, the army, or the White Nile. (Then quoting the Patriarch.) 'I and the Viceroy are one!' A bonfire of Protestant books in the court of the Bishop's house—the Patriarch looking on! Beats Girgis Bishetly at Ekhmeem and intrigues for the banishment to the White Nile of the leading Protestants of Koos. Follow him up to Ekhmeem and afterwards to Koos. Correspondence with English Acting Consul General. Fam and his companions are saved. The Nicodemuses at Osioot (Assiut) gather courage. Open a night school for adults. The Bishop denounces it."

The next year: "1868: The enlightened Abbot of Deyr El Maharrak, deposed by the Patriarch, comes to Osioot (Assiut). Inquirers ask his advice. Refers to Scriptures. Signs of a general movement visible. (We are) suddenly called off to Cairo to take charge of the press work, etc. Absent from April to October. (We) charge Kheyra and others to improve the opportunity caused by the lull in the storm—to meet together and study the word. Their meeting is transferred to the Coptic Church. Monster gatherings. Great excitement. On our return the night meetings are crowded. On Sabbaths have often to meet in the open court. Hold communion there amid wind and dust. The Patriarchial Envoy of 1865 is in Osioot at the time. Hanna Wesa, whose guest he is, asks him whether he ought to unite with us. 'If I were you, I would,' was the astounding reply! Twenty-eight joined us that day and the very next day a site was bought for a church."

In spite of, if not because of, Coptic opposition, the infant Protestant Church, whose life was thus attacked, grew in numbers and strength. Numbering sixty-nine members at the beginning of this period, it more than doubled, having 180 members at the close of that period; while the contributions to church work almost quadrupled, increasing from $149 to $566.

III. The next ten years of the mission, 1870-1880, may be considered together: *Years of organization and expansion.* Events which could be better described by some other title also belong to this period, such as the interesting conversion and the subsequent persecution of the Moslem, Ahmed Fahmy, and such as the compulsory abdication of Ismail in favor of his son Tewfik as Khedive of Egypt. For the narration of these two most interesting events, we must refer you to the history of our American Mission in Egypt. In the main, the events which belong to this decade of our mission's history in Egypt are described by the words expansion and organization.

First we note the organization of the Egyptian Missionary Association—a most happy solution of a difficult problem. Hitherto the missionary organization, as presbytery, had transacted mission business. With the ordination of native pastors a difficulty arose. It was only a question of time when the native ministry and eldership would outnumber the foreign workers. This would then give to the native church entire control of foreign funds, vesting it with a power which experience has uniformly shown to be as disastrous as it is contrary to the American tradition of representation according to taxation. Foreign funds and affairs under foreign control, and native funds and affairs under native control—this is the happy solution which was accomplished by the organization of a Missionary Association apart from Presbytery. The former is composed exclusively of missionaries and deals with foreign funds and workers. The latter is organized along ecclesiastical lines, and includes to-day an overwhelming majority of native pastors and elders; it has authority over native funds and the affairs of the native Church. In this period, also, the native Protestant Church was allowed by the government a secular representative, this concession giving it what might be roughly described as incorporation privileges, a secular and even a political status. To this period of organization and expansion belongs the beginning of that acquisition of permanent property for mission purposes, which met with criticism for a time, but which experience has proven to be not only wise, but to have been even insufficiently pushed.

We note, also, the appearance of night meetings for the study of God's word. It is a pity that time does not allow a detailed account of this movement, which was the surest proof of a widespread religious awakening. In Assiut alone, no less than 624 night meetings were held during the one year 1873, while adjoin-

ing towns reported 313, 373 and 391 meetings each. In Sinoris, of the Fayum district, week meetings were held each Tuesday, Wednesday, Thursday and Saturday.

The statistics of the work during this period justify the title we have applied to it—Years of Organization and Expansion. In these ten years the two organized congregations of 1870 became eleven. The membership of 180, with which the period opens, more than quintuples in ten years, becoming 985. The attendance at services advances from 438 to 2083. Schools increase from twelve to forty-four; and instead of 633 young lives under its influence, the mission has 2218. Growth in numbers is accompanied by growth in grace, and in the grace of liberality too (often a supreme test), for while the average of native contributions to church work was $3.14 in 1870, ten years later it was $4.80 (and yet the prosperous United Presbyterian Church of North America is afraid of a $5.00 quota), while the total contributions went up from $566 to $4726.

IV. The years 1880-1885 form *a period of political unrest* in the history of mission work in Egypt. With the abdication of Ismail in 1879, Egypt began to feel the pressure of her national creditors, who, backed by European power, insisted on payment. Ismail's reign has been described as "a carnival of extravagance and oppression." In the thirteen years of 1863-1876, he ran Egypt's debt up from three millions to eighty-nine millions. The reforms which became necessary to liquidate this debt and save the country from bankruptcy resulted in a revolution, headed by Arabi. A massacre in Alexandria, the hasty departure of the Khedive and the foreign Consuls, the insulting remarks hurled at our missionaries as they walked the streets, warned our missionaries of the coming storm. It was judged best that the missionaries should leave the country, as the movement was anti-foreign and the native brethren were thought safer without their foreign leaders. On July 11, 1882, Alexandria was bombarded by the British, a brief land campaign followed, Arabi was defeated, and Egypt was occupied by Great Britain. Under a Gladstone administration, with an over-scrupulous anxiety to establish to the world the purity of her motives in occupying Egypt, Great Britain made the public declaration that her occupation of Egypt was only a temporary one, and that she would honor all the treaties and laws assumed by Egypt previous to British occupation. This unfortunate consent to a complicated and

largely unjust political situation has unnecessarily limited the freedom of Great Britain and hindered the progress of Egypt.

This unfortunate agreement is to-day England's necessity, as some would put it, or England's excuse, as others would put it, for maintaining the government of Egypt as a purely Mohammedan government: observing Friday for a Sabbath, Mohammedan law as the national law, and giving unjust preference in all positions of honor and influence to Mohammedan candidates. Be this as it may, the years 1880-1885 must ever be counted as a most momentous period in the history of Egypt, in that, in this period, England took possession of Egypt and British influence began to play a part in the development of the life of Egypt.

V. The fifth period, 1885-1895, is *a decade of great changes* in the life of Egypt and the history of our missionary work there. Only those who will take time to read such works as Milner's "England in Egypt," and Lord Cromer's comprehensive Reports, will appreciate the magnificent changes wrought by Great Britain in redeeming the political, the judicial, and the economic conditions of Egypt. This decade of 1885 to 1895 witnessed reforms which were all but revolutionary, and transformations which were all but miraculous. The departments of Finance, of Public Instruction, of Justice, of the Interior, of Public Works, of Foreign Affairs, of War, and of Trade, all began to respond to a British administration characterized by honesty, system and enterprise. Taxes were reduced, in many instances entirely abolished; the area of cultivated land was increased by irrigation, while better methods of irrigation increased the value of land previously cultivated; public schools more than doubled: the dreaded *corvee* or forced labor was abolished; imports increased by more than ten millions of dollars; Egyptian bonds rose in value, and the national debt was materially reduced. *The Old Egypt* of tyranny and bankruptcy began to pass away, and *a New Egypt* of justice and prosperity began to take its place. Last winter in an interview which it was our privilege to have with Lord Cromer, he said: "Yes, the Egyptian is better off to-day than ever before; he has more to eat, dresses better, has more money, but whether he is a better man"—and here the shrewd, capable statesman who has worked out the material and political redemption of Egypt shrugged his shoulders and said, "I don't know." Oh, the pathos of the confession! Yet it is true: with all reforms of the law, improvement of irrigation, development of public instruction, temporal prosperity, *but without Christ,* the Egyptian will never be a better man,

and the real redemption of Egypt will not have been accomplished,

Turning to the history of mission work during this decade, here, too, we find it a period marked by changes. There are changes of leadership, for in 1886, the Rev. John Hogg died, a prince of Christian workers, and one on whom the Protestant community, in many places, depended so entirely for encouragement, advice and leadership, that the people were at his death saved from despair alone by the historic saying, "God is not dead." At his funeral, as the people passed by the coffin in a seemingly endless procession, "to look for the last time on the placid face of the great and good man who had done so much and labored so long in their midst," the Mohammedan governor who was present, exclaimed, "How they loved this man!" and this governor and his attendants showed their respect for the deceased by walking to the city limits.

This period records the death of another kingly character, Dr. Gulian Lansing, and the departure from Egypt of Miss Martha J. McKown, who, with Miss Dales, was pioneer in Woman's work in Egypt, and the death, in America, of Rev. J. B. Dales, the corresponding Secretary of the Board of Foreign Missions, whose interest in the work had endeared him to so many missionaries.

This period also marks the first appearance in Egypt of missionary societies other than our own and other than those of a purely local or institutional character. The North African Missionary and the Church Missionary Society entered the field, and while we rejoice in their co-operation in the work of the Lord, it is regrettable that the solid front which one evangelical Church has hitherto presented is now divided by the appearance of other missionary and other ecclesiastical organizations. Had our Church occupied the field as she should have done, this would probably not have happened.

This decade, 1885-1895, also marks a definitely new movement on the part of our Mission. Absorbed with the opportunity for evangelizing the Copts and for extending the work into Upper Egypt, little thought and less effort could be spared for considering and meeting the needs of the Delta population, which is almost solidly Mohammedan. In 1893, however, a missionary station was opened at Tanta; in 1894, missionary stations were opened at Benha and Zagazig. This change of front resulted from a number of considerations, but the change marks an epoch in the policy of our Mission, whose end is not yet in sight, but whose

ultimate aim is to definitely reach purely Mohammedan communities.

During this period, a change which had before given some signs of its approach, now asserted itself more clearly in the native Church. The Protestant Church of Egypt gave indications of arriving at the age of self-consciousness. Having developed from two organized congregations to eleven, and then to nineteen, in the three periods we have considered, it grew in the period with which we are dealing to thirty-three organized congregations. The time when an infant Church made up of scattered communities and widely separated pastors "finds itself," to use a phrase of Kipling, is a time of great importance. It marks the fulfillment of missionary hopes and prayers and efforts, and yet it marks a time of special anxiety and responsibility.

Such were some of the changes which marked the life of Egypt, the life of our Mission and the life of the native Protestant Church during these years of change 1885-1895.

VI and VII. Of the last two periods little need be said, because their records lie near the surface of the memories of all students of our missionary work. The years of 1895-1900 may be designated *years of extensive development* in distinction from the years of 1900-1904 *in which the growth has seemed intensive* rather than extensive. From 1895-1900, seventeen congregations were organized,—the greatest number organized in any equal period and the living Church numbered 1825 more members at the end of this five year period than at the beginning.

We will not seek to describe these two periods at greater length, but will pass to a few comparisons and generalizations.

Comparisons and Generalizations.

1. *This Semi-Centennial retrospect ought to excite in us the deepest gratitude to and confidence in God.* I cannot see how any man can read the record of our fifty years of work in Egypt and refuse to believe in a Divine Providence. See the unmistakable Providence which led to the choice of this mission field! Mark the Providence going before our missionaries and putting on the throne of Egypt one who would deal more gently with the infant Church than another would have done. Note the strange influences, backed by so little authority, which repeatedly served to move the hearts of powerful enemies, making them favor the missionary movement or relent from the bitter persecution of it.

See how in times of financial distress, God raised up means in no inconsiderable amounts through unexpected friendships or romances, such as that of the Indian Prince. Mark the years in which pestilence walking in darkness carried 800 and 900 away as by a flood in one city and in one day; yet it did not come nigh our missionaries. Watch the destruction that wasted at noon day, as in the days of Arabi, but not one of our missionaries was touched, nor was their property destroyed. The man who can read such a record as this and not recognize a Divine Providence is hopelessly blind.

2. *Again this Semi-Centennial retrospect ought to excite in us a new and living faith in the presence and power of the Holy Spirit.*

Surely it was the height of folly for Christ to send forth a company of fishermen to conquer the world. Surely it was ridiculous for the fathers of fifty years ago to send forth a couple of missionaries to the stronghold of Islam and the home of a Fallen Church. Folly? Ridiculous? So it seemed to many, and so it was, but for the Holy Spirit. But say, "I believe in the Holy Spirit," and the ridiculousness of it vanishes, for He it is who can open the eyes of the blind, and unstop the ears of the deaf, and find His loving way into the hard and stony heart. I read, in periods of five years, the half-century's record of the membership of our Egyptian Church: 0—4—69—180—596—985—1688—2971—4554—6379—7324; and then I remind myself of the difficulties, the opposition, the hostile faiths, the unworthy instruments in the face of which and through which these results have been gained, and I again say with the deepest conviction of my soul, "I believe in the Holy Spirit."

3. *Again in the light of this Semi-Centennial retrospect, we ought to have larger faith for the future.* I say it soberly, that if the coming half-century does not accomplish immensely more for the kingdom of God than the past half-century has accomplished, then the coming half-century must be reckoned a failure, for we do not stand where we stood fifty years ago. Fifty years ago, we had but three missionaries; to-day we have 65. Fifty years ago, we had no native helpers; to-day we have over five hundred. Fifty years ago, we had no congregations to act as lighthouses throughout the land; to-day we have fifty-three. Fifty years ago, we had no church members to witness to the truth and give momentum to message; to-day we have 7324. Fifty

years ago, we had no financial resources, save those which came from America; to-day the native Church in Egypt gives to church work no less than one-fourth as much as the Church in America appropriates to the work in Egypt, while if the entire expense of missionary operations is considered, it will be found that for every dollar sent to Egypt from this country, 92 cents are secured in Egypt itself for our missionary operations. Fifty years ago, we had no schools and had no opportunity of giving the gospel to the rising generation of Egypt; to-day we have 147 schools, a Christian College and a Theological Seminary, and 13,383 lives are within the reach of the Gospel in these mission schools. Fifty years ago an Arabic service was begun and for several years the attendance rarely went beyond fifty; to-day, on every Sabbath day, an average of 14,512 persons listen to the preaching of a pure gospel.

With the infinitely larger opportunities which we possess to-day for accomplishing the evangelization of Egypt, I repeat it again, the coming half-century of foreign missions will be a dismal failure if it accomplishes no more than the half-century which has passed. "Remember not the former things" (saith the Lord), "neither consider the things of old. Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert." God grant to our Church the faith to claim this "new thing" for the half-century which is before us.

4. *In the light of the half-century's record of missionary effort in Egypt, we ought to experience deep humiliation at our own unworthy efforts, and to lift up higher standards for the future.* If we compare, in periods of five years, the growth of the work in Egypt with the growth of our interest in that work as gauged by our contributions, we will find, in every period save one, a disproportionate increase—our contributions failing to keep step with the growth of the work and Church in Egypt. Leaving out comparisons during the first ten years, as these might seem to increase unduly the percentage of the growth of the work, we find that on an average the work in Egypt has increased each five years 60 per cent. whereas the Church's appropiations have increased but 30 per cent. on an average. Surely this is ground for humiliation that we have responded so little to the standards which God's blessings have set before us.

Again look at our past efforts from the point of view of the

work which we have set out to accomplish—the evangelization of Egypt. Do we realize how little has yet been accomplished? We speak of seven thousand church members, or even of twenty-five thousand of a Protestant community. That is just 1 in 400. Pack this Church to the doors with 2000 unevangelized souls and then bring in five, two of whom are church members, three of whom are only adherents, and, in the face of such a proportion, would you declare the work of missions almost complete? Yet that is the situation in Egypt to-day.

The population of the states of Ohio and Pennsylvania is just a million short of that of Egypt to-day, but it is about equal to that part of Egypt which may be regarded as constituting our mission field. In Ohio and Pennsylvania we have 432 ordained ministers; among an equal population in Egypt, we have just 47 ordained ministers counting both foreign and native. In Ohio and Pennsylvania we have 69,557 church members, and there are, in this territory, a *few* (?) other evangelical denominations besides ourselves. In Egypt, we have 7324 church members, and the only other evangelical body there is will not increase that total by even 100 members. But the picture is a false one. To make it even approximately true, you must go through this vast population of these two noble States, and you must tear down your Christian schools, destroy your hospitals, burn your Bibles, blot out your libraries, you must rob every home of its Christian home life, make 88 out of every 100 ignorant of the alphabet, degrade woman to a position of slavery, re-organize your political system on a Mohammedan basis, make Friday a legal holiday and ignore the Sabbath entirely, you must enter within men's souls and make them devoid of Christian sentiment, deprive them of Christian ideals, instill thoughts of cruelty, hate, lust, and tyranny —and then, as you send forth your 47 preachers and scatter from Philadelphia to Cincinnati 7324 church members, you will come nearer realizing the spiritual needs of Egypt to-day.

And now, lastly, to give definiteness to our purposes, I would enumerate three lines along which immediate assistance is imperative.

1. *Prayer.* In every electric wire there is a certain resistance to be overcome, which is proportionate to the length of the wire. So every great movement seems to have a tendency to lose power as it advances. There comes an increase of organization and of machinery, but a loss of power. Whether this shall be the ex-

perience of our foreign missionary enterprise during the next half-century depends on just one thing, and that is the amount of spiritual power which the Church will insure to that work through prayer. Coming back but recently from this very mission field, I would testify to the presence there to-day of channels for spiritual power *unfilled,* agencies there to-day *inoperative,* lives there to-day *unfruitful,* organizations there to-day *ineffective,* —*dead, lifeless machinery* waiting to be vitalized by the Spirit of Life in answer to your prayers. Would God that we might lift new standards of prayerfulness, entering into fellowship with Christ through *daily, earnest, agonizing, intelligent prayer* for the specific needs of this foreign field.

2. *Missionaries.* The missionary force in Egypt is inadequate. Wholly, absolutely inadequate to the accomplishment of the work assigned to it! Eighteen men missionaries and fifteen unmarried lady missionaries cannot possibly even direct the evangelization of nine million people. A quarter of a million of men is too large a parish for any one man, and a quarter of a million of women is an equally hopless parish for any one woman. The thing simply cannot be done. More missionaries must go.

3. *Institutional Equipment.* Here appears a need which is peculiar to conditions in Egypt. Missionary work in Egypt must always include a certain amount of institutional work. At certain strategic places, Christian institutions must be planted. These institutions must have buildings, suitable and permanent. The policy of using rented buildings has long ago been proven to be a piece of near-sighted extravagance. The policy of purchasing permanent property has long ago been shown to be far sighted economy. By the lack of suitable domiciles for these institutions, missionary work is hampered and hindered, success is postponed, missionaries become discouraged, the fair name of the Church suffers reproach. The needs for permanent property are imperative at Tanta, Monsûra, and Assiut, but especially at Alexandria and Cairo.

Such are the needs, the imperative needs, of our mission field in Egypt. How shall these needs be met?

What shall lift us to that level of prayerfulness, of surrender of life, of liberality, needed to make the coming half-century one of victory and success commensurate with the vantage ground given us by the past? It is Christ. He it is who must teach us to pray. He it is who must move us by His love to the surrender

of life and of possession. And He can do this and He will do this, if we will only open unto Him the door and let Him, the King of Glory enter in. Living in us here, living through us "unto the uttermost parts of the earth," He, and He alone, can accomplish this work.

WEDNESDAY AFTERNOON.

The Reflex Influence of Foreign Missions in the Life of the Home Church: Rev. Alex. Gilchrist, D.D.

Our Early Foreign Missionary Work: Rev. M. G. Kyle, D.D.

Our Sudan Mission: Rev. J. K. Giffen, D.D.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS IN THE LIFE OF THE HOME CHURCH.

THE REV. ALEXANDER GILCHRIST, D.D.

It has been but a few weeks since there closed in the city of St. Louis the most wonderful exhibit of the products of human industry, skill and wealth the world has ever seen. In the stupendous and magnificent structures erected for that purpose were displayed the marvelous achievements of the people of this land in every line of enterprise. Every citizen of the United States took a deep interest in the World's Fair and felt a just pride in the remarkable record and display which it presented of the triumphs of wisdom and wealth. The occasion was more than a national event. It was really world-wide in character. The condition, habits, customs and enterprises of almost every people on the globe were strikingly presented, and added greatly to the impressiveness and significance of the exhibit. To many people the foreign displays were the most interesting of all. When the President of the United States visited the Exposition, it was stated that he manifested a peculiar interest in the people and products of foreign lands, especially in our new possessions.

It is eminently fitting that we gather to-day to contemplate the progress and achievements of the kingdom that is not of this world. We shall look, not merely on the greatness and extent of material structures and the mighty achievements of earthly enterprises, but especially upon the transcendent beauty of the building not made with hands and the grandeur and glory of the victories of divine grace. Here again the deepest interest centers in the people of foreign lands. With unspeakable gratitude and joy we review the struggles and triumphs of our church in the foreign fields of Egypt, India and the Sudan during the last half century. We may be assured, also, that Jesus Christ, our divine Sovereign, as He comes with us into this spiritual temple and looks round about upon all things, regards with deepest interest what has been accomplished and is being done by our church in our new possessions, our foreign fields.

Before proceeding to discuss the subject assigned me, I may be

permitted to bring to the Board of Foreign Missions to-day the cordial congratulations of the Board of Home Missions upon the success of their work during the fifty years that are now passing in review. We feel that our work is one. God hath joined together Foreign Missions and Home Missions, and let no man put them asunder in thought, sympathy or support. We rejoice with you in all the successes of the past and in the satisfaction and joy of this blessed occasion. As you have had in the past, so shall you continue to have our hearty sympathy and co-operation in the vast and important work committed to your care.

I am to speak of the reflex influence of Foreign Missions upon the life of the church at home. In the brief time allotted to this discussion I can do little more than to mention a few things suggested by the theme.

I. A Truer Conception of the Mission of Our Church.

In the divine economy everything, both for the individual and the church, is received germinally. There is first the implanting of the seed, then growth, development and maturity. The first conceptions are nearly always limited and incomplete. Only in the mind of Christ has the ideal of His kingdom been perfect and complete. The church has always been slow to understand Him and catch His thought and purpose in reference to its relation to the world and its mission in the world. In His command to the Church, there is in reality no limit to the scope of the work assigned to His followers. The field is the world. There was to be a beginning, but not an ending, at home. Our Church, like every other church, has always believed that it had an important mission, but its thought in reference thereto has not always been as wide as the thought of Christ. The earlier periods of our history were marked by intense interest in formulating and establishing the great doctrines upon which rest the structure and operations of our Church. The effort devoted to that end was by no means misdirected. Thus were laid the deep and strong foundations upon which the Church securely stands amid the stress and strain of conflict with error and all the forces of evil. But the tendency was to fix attention upon conditions and needs near at home, and, in some measure at least, to unduly emphasize the duty of caring for itself and the preservation of sound doctrine.

Our foreign mission work caused an awakening to the consciousness and conviction that we had a wider and grander mission than was possible in the home field. The movement into

pagan lands was the call of Christ to lift up our eyes and behold the vast and whitened fields lying far beyond the limits to which our view had heretofore reached.

It is related that in colonial days government surveyors were directed to project and build a highway from Boston as far west as the public needs would require. The work was prosecuted to a point in the wilderness twelve miles west of Cambridge, and stopped there because it was thought the public needs would not require its further extension.

As we now contemplate the mighty and rapid movements of populations in subsequent years over the Alleghenies, across the Mississippi Valley, beyond the Rockies, stopping only where the billows of the Pacific Ocean roar defiance to further progress, we are amazed at the narrow conception of the public needs that were held by our colonial ancestors. Equally surprising, as we look backward again, is the evident conception at one time entertained by our predecessors of the extent of our mission as a church. But we have begun to realize the meaning of our existence, by the reaction upon our thought and life, of the splendid work accomplished in our foreign fields. We have thus been helped to realize that the highway upon which Christ shall come to meet the needs of the world must reach to the uttermost parts of the earth, and that we have an important share of the great work of preparing the way of the Lord in the wilderness of the world's unbelief and sin.

II. Enlargement of the Sympathy and Liberality of Our Church.

As with the individual, so with the Church, there is always danger of falling into the condition and habit of selfishness. There is a strong centripetal force in life that turns thought and sympathy and effort towards itself. If unchecked and uncontrolled it produces the self-regarding life, unlovely, unfruitful and unprofitable. There is also in the Christian life an opposite force, the centrifugal, which impels the spirit outward in ever-widening circles of sympathy and helpful endeavor. The operation of this beneficent power leads to the fulfilling of the law of Christ, kindly regard for the welfare of others and seeking to lift the burdens from their hearts and lives. That is the spirit of Christ, and it is the spirit that the Church, which is His body, should cherish and exercise. It is the distinguishing mark of the true Church. But the receiving and the exercising of this spirit depends upon direct personal knowledge of the real needs of our fellow men. Through

all the ages the pitying eye of God has beheld the wretchedness of the heathen, and He has yearned for their deliverance from the thralldom of sin. But it is only in recent years that the Church has had a real and direct knowledge of the condition and needs of the pagan world. Coextensive with such knowledge, and in proportion to it, has been the sympathy of the Church with that part of the race. Through our foreign missionaries we have heard the sighing and the groaning of the millions of earth's people who have never known the comfort of divine love and grace, and the heart of the Church has been enlarged toward them. Perhaps the most earnest prayers that ascend to God from our family altars, from our pulpits and prayer meetings are for the benighted heathen. This interest has been quickened and developed very largely by the reactionary influence of the work of our Church in its foreign fields. Another marked result is the drawing of our Church into closer fellowship with other Christian denominations. If ever there was any spirit of rivalry with other churches, it is fast disappearing, and in its stead we observe a disposition to co-operate heartily with all who are striving to spread the Gospel in all lands.

In the same way and from the same cause has the grace of Christian liberality been enlarged in the home Church. Other influences have been working to increase the offerings of our people to the support and extension of the work of our Church, but the very noticeable enlargement of such gifts during the past fifty years is undoubtedly in great measure due to the reflex influence of our foreign mission work. The vast and urgent need of our foreign fields, that has been brought into view by our fellow-workers there, has not only broadened and deepened our sympathies for the millions that are living and dying in spiritual darkness, but more and more it is having the effect of constraining God's people to give more liberally of their means for the enlightenment and salvation of those perishing multitudes.

III. Strengthened Faith in the Power of the Gospel.

That the Gospel is the power of God unto salvation we have always believed without question, and we have counted upon its success in our own land and in other lands when conditions seemed to be favorable. There has always been also in the mind of the Church a hope and expectation that some time in the far distant future the world will be brought under the sway of the Gospel. But the actual demonstration of its mighty power in its signal victories in heathen lands has strengthened the confidence

of the Church in its ability to triumph splendidly over every obstacle in any field where it is given a fair chance to reach the minds and hearts of men. It would be difficult to conceive of more unfavorable conditions for its success than those existing in our chosen and assigned fields, in Egypt and India, when our missionaries first entered those pagan lands to begin their work. Facing the formidable power of false and degrading religions entrenched in the strongholds of the centuries, the ignorance and idolatry, the debasing habits and awful vices and the people wholly given to delusion and sin, their only reliance was the simple Gospel of Christ. It is not much wonder that some questioned the wisdom of such an undertaking and cherished doubts and fears of its success. But the Gospel has triumphed even there. It has had fifty years of glorious success. The handful of corn scattered along the Valley of the Nile and in the Punjab now waves like the forest of Lebanon. Nothing else is so well calculated to strengthen the confidence of the Church in the efficacy of the divine Word to change the heart and transform the life of man. If we had no other evidence than what is presented to-day in the review of our foreign mission work, we could not doubt the power of the Gospel to enlighten and save the most ignorant and debased, to lift up and sanctify those who have fallen to the lowest depths of sin and shame. Thus assured and encouraged, we shall move forward with more courage and confidence to the great work that remains to be accomplished by our Church.

IV. Greater Activity in Evangelistic Work at Home and Abroad.

It would be unreasonable to claim that everything gratifying and good in the life and work of the Church at home is the result of the reflex influence of our foreign missions. It would be equally unreasonable to refer all the excellencies and success of our foreign work to the influence and effort of the home church. The wonderful interchange and reaction of forces bind both together in a common life and common work. Each has received, and will continue to receive, from the other great help and encouragement. It would not be proper here to speak of the indebtedness of foreign missions to the Church at home.

This discussion would certainly require mention of the stimulating effect of our foreign missions upon the entire evangelistic work of our Church. It is to our credit that we are known, and always have been recognized, as a positively evangelical church.

The accepted doctrines of the evangelical faith have been firmly held and faithfully taught. But there is vastly more for the Church to do than to hold fast that which is good. There is the all-important and divinely appointed work of giving the Gospel to those who are without a knowledge of it. To this work our Church is more and more turning its thought and devoting its effort. It is coming to be known as a thoroughly evangelistic church. Marked progress has been made in this respect in the last fifty years. Increasing enterprise has been shown in planting churches in destitute fields and in giving the Gospel to the unevangelized in this country. A deeper and stronger desire has been manifested in the work of evangelizing heathen lands. It was an evangelistic impulse of the home Church that prompted the first effort to carry the Gospel to the distant lands of paganism, but that effort itself kindled in the heart of the Church the spark of missionary interest which has slowly but steadily developed into a flame of evangelistic zeal as the work in our foreign fields has gone forward with increasing power and success. Every advance has inspired the Church at home with a deeper interest in the stupendous work of world evangelization. Each success has created new enthusiasm and strengthened the determination of our Church to put forth more heroic effort to splendidly accomplish its full share of the work of bringing the whole world to the knowledge of the truth as it is in Jesus. Largely through the reactionary influence of our foreign work the missionary motive has been firmly fixed among the vital thoughts of our Church. That motive is rapidly becoming more persuasive and powerful in the life and activities of the Church and is impelling it to higher endeavor and greater sacrifice to make Christianity the religion of the world.

OUR EARLY FOREIGN MISSIONARY WORK.

THE REV. M. G. KYLE, D. D.

Our Lord sent out the Seventy, "two and two, before His face, into every city and place, whither He himself would come"—and with these instructions for their journey and work: "The harvest truly is great, but the laborers are few."—"Into whatsoever city ye enter and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them: The Kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same and say even the very dust of your city which cleaveth on us, we do wipe off against you." The harvest truly was great but the laborers were few. They were to seek open doors and were to pass by the doors that were closed.

Our own Church sent out her seventy beginning very early in her history; and was not unmindful of the instruction of her Divine Master that was still for the guidance of his messengers that went before His face, That the harvest truly is great but the laborers are few, therefore seek open doors and pass by doors that are closed against you.

Away back as early as 1834 the Associate Reformed Church, acknowledging the weight of responsibility for missionary effort in the world, decided to begin labor in India, and appointed Rev. Joseph McEwan and sent him out to that field where he began labor at Allahabad. But ill health compelled him to return to this country and the work was abandoned as early as 1838. Again in 1842 the Associate branch of our ancestry, also feeling the impulse of those words of the Master to bear the Gospel to all the world, cast their eyes on the Southland and sent the Rev. Joseph Banks to explore in the tropical island of Trinidad on the coast of South America. He returned from that exploring expedition and in the following year Synod decided to begin work in that place and sent out the Rev. Joseph Banks and his wife and the Rev. David Gordon and his wife and niece, Miss Beveridge, to begin work. A little later Mr. George Kerr was sent to join them,

and still others were added from year to year from this country and the old country.

But the missionary zeal of the Associate Reformed Church was not burned out. It flamed up again and with renewed vigor in 1844, when the general Synod resolved to begin work at that fountain head of Moselem fanaticism, the oldest city in the world, Damascus. Accordingly they sent into Syria to establish their work in that city the Rev. James Barnett and J. G. Paulding and from year to year and at intervals of years other missionaries were added who were afterwards one after another removed to our field in Egypt, until at last in 1857 the Rev. John Crawford, of the Presbytery, now called the United Presbyterian Presbytery of Argyle, in New York, was sent out; he who was to abide with that mission until the present day.

These were the earliest missionary efforts at exploration. In addition, now, to the great missions in India and Egypt by the Associate and the Associate Reformed Churches, respectively, that made up the United Presbyterian Church, the United Church, when the union had been consummated, decided to begin some new work. New enthusiasm is very apt to seek a new channel, and so they decided, as a token of gratitude unto God for the happy union then consummated, and as a pledge of a renewed consecration to the Master's cause, that they would establish missions in Africa and in China. No one was found to go to Africa and so that which was contemplated in that day for the heart of the dark continent rested for almost fifty years until we began our work in the Sudan. The Rev. J. C. Nevin was chosen to go out to China and he and his wife sailed to that distant land of the "Celestial Kingdom" and established their headquarters at Canton in those very early days of Chinese missions.

And still again in 1862 the American and Foreign Christian Union asked the United Presbyterian Church to furnish a missionary to go out and work in their new missions in papal countries, particularly on the continent of Europe and more particularly in the land of Italy. Our General Assembly considered the proposition and decided to accede to the request and elected a young man just coming out of the seminary at that time, by the name of William G. Morehead—our own Dr. Morehead. He went to sunny Italy and labored at the city of Florence and at the little port of Lougone on the Island of Elba.

Thus very briefly I mention by name the beginnings of our early foreign missionary work, our Seventy who went out to ex-

plore before His face the way He would come. These were the early foreign missionary efforts of our Church, that ceased, as well as began, very early. We have glanced at the explorations made in these fields to find open doors. Let us turn now for a moment to another great movement in the early history of our missionary work, the concentration of effort, and the conditions which led up to it.

Of one place it was said even of our Lord that he could not there do many mighty works because of their unbelief. And of the great apostle of the Gentiles in the day when he was at the very pinnacle of attainment of his apostolic ambition to preach the Gospel at Rome, when he was there in person to plant the Church, when assistance was so much needed, when he himself was bound by a chain to a Roman soldier day and night, it is said that he sent away the sick missionary Epaphroditus and tenderly commended him to the care of the home friends. These were New Testament methods and in like manner our own Church was directed by the Providence of God in the concentration of her foreign missionary effort. In the Island of Trinidad the severity of the climate, together with ill health, doomed to death nearly every missionary the Church ever sent; and so in 1867 the field was abandoned and the work given over to the churches of the Lower Provinces, now the Presbyterian Church of Canada.

And down in sunny Italy, the Italy of Paul and Epaphroditus, sickness overtook our devoted missionary and in still severer measure his family, and that worker was taken back to the homeland for recuperation, with the hope, however, of returning to Italy; a hope that has scarcely yet died out of his heart. But only a year or so later the American and Foreign Christian Union dissolved and its work under that management came to an end.

Thus the work of concentration was going on. Doors were being closed and the Seventy passing on. In China and in Syria influences at work were more terrific. In China our missionaries encountered an unbelief so stubborn and inveterate and hard that scarcely any progress was made.

The Chinese wall of superstition and idolatry, and all the vicious moral system that clings to it, was not yet beginning to be broken down. It was in the first days of Chinese missions with all the loneliness and hardship and disappointment and rejection which that means. And in Syria the fires of unbelief and opposition burned still more fiercely. In 1860 Moslem fanaticism broke out and swept over not only Damascus but all that Syrian land

and threatened to doom to extinction all missionary effort there. Missionaries were driven out of the country or killed. Christians were massacred in cold blood. Until at last it seemed, as it had seemed to the old prophet in the days of Ahab, there were none left. And so our Church, removing part of her missionaries to Egypt and giving the choice unto others to come to Egypt or to remain in Damascus, abandoned the work at that place and left it to the Presbyterian Church of Ireland. Mr. Crawford, now the Rev. Dr. John Crawford, elected to remain with the Irish Presbyterian Church and abide with the work at Damascus and there he has continued a lifetime; and only within a very short time, after a service of forty-six years, he has retired in his old age to the city of Beirut where his son and daughter reside, there to spend the last days that remain to him on earth with this prayer—as Mrs. Crawford wrote to me, he himself not being able to write—that when the Master summons him home his ashes shall rest in that old city of Damascus.

And the work in China also in the same year, 1857, when the Assembly decided to concentrate her efforts upon the two great fields of Egypt and India, was abandoned and the missionary was brought to labor upon the Pacific coast, where he still remains in his old age and infirmity.

What shall we say of these early foreign missionaries and their efforts? What estimate shall we give of their work? Were those retreats defeats? Are those missions only a thing of the past? Have they no part in the rejoicing here to-day? It has been facetiously remarked by more than one that this subject was assigned to me because I am an archaeologist and know about mummies. Is that true? Is the intimation of that jest the best that can be said for those early foreign missionary efforts, those lives laid down, those years of loneliness and of weariness and toil? Are they only antiquities to be labeled and to be put on the shelf in the museum upstairs? Very far from it. If any of you came here with the thought that such was our early foreign missionary work I wish to correct your conception, and set that work in its true light. If I shall have done that I shall have served the purpose of this address today. Their work was not lost. They have a part in the rejoicing of to-day. Every great general sends out, here and there, to the right and to the left and in front, the reconnaissance in force whose instructions are to press forward if the way be open, and to come back if a better way of advance be found. And in any case the purpose of the reconnaissance, is to find out the

best way to advance to victory, the open road, or as the Master told his disciples, the open door. Now do those poor fellows who lay down their lives in the reconnaissance waste their efforts? Have they no part in the final victory? Is their retreat a defeat? Far from it. The reconnaissance in force is high strategy, the soldier that lays down his life there lays it down for the victory, and no one has a greater part in the final victory than the man who helps to find out the way that is open to victory.

I stood a few months ago at the Lionmound near the center of the field of Waterloo, and over there out of sight a little distance was the field of Quatre-bras where only a few days before the battle of Waterloo, a detachment of Napoleon's army under Marshall Ney had been sent against Wellington and had been met by him and crushed. And yet Wellington retreated. A less sagacious general would have pressed forward, but Wellington retired to this field of Waterloo because it was the open way to final victory over the arch disturber of the world's peace. Were the lives of those English who died at Quatre-bras thrown away because their leader retired after the victory? By no means. The beginning of the end of the victory at Waterloo that determined the modern civilization of the world was in the retreat from Quatre-bras. The advancement there had been the reconnaissance in force that found out the best way to advance toward victory. Were the heroic efforts of a Banks, of a Crawford, of a Nevin, of a Morehead, wasted? Were the lives laid down under a tropical sun or given up to the fiercer fire of Moslem fanaticism, thrown away? Were all these retreats defeats? Far from it. These movements were the reconnaissance in force of the Master's army, and these retreats were the master-stroke of Providence of our Divine Lord whereby the Church's forces were turned into the best way that led forward to the grand victory and the triumph and the rejoicing of this day. The trials of a tropical sun, the fierce fires of Moslem fanaticism, the ostracism of papal superstition and the danger and isolation of missions in China in the early days were not wasted. The tears of these brethren are in the divine bottle with the rest and they as good soldiers await their crown with a Gordon, and a Hogg and a Lansing. There is something better to be than to be fifty years old; it is to be the good and faithful servant.

OUR SUDAN MISSION.

THE REV. J. K. GIFFEN, D.D.

Christian Friends:

I could not help but wonder how deep was the feeling of Dr. McCague this afternoon, when he thought of the years compassed about with the blessing of God, and what would be his thought concerning this, the grandchild, for the grandparent's love and affection is perhaps deeper and more tender than that of the parent. But I come this afternoon with a parent's love, and if that love be sometimes extravagant you will forgive me. I recognize this afternoon as I come before you that I meet here many who have listened to me at different times and in different places, as I have attempted to tell you of the Sudan. I have no apology to make to these, but I ask their indulgence. I have but one message. I could not be true to myself, I could not be true to my Master, I could not be true to the poor Sudanese, I could not be true to you, if I came with any other message. I come to speak for a people "meted out and trodden down," a people that in history has been represented as to their condition "terrible from their beginning onward," a people that God spoke of as in His great mind long, long before this United Presbyterian Church even had a birth. I wish to come to you this afternoon with my message so simple that you will forget all else in your thought of these poor people.

And now I hold that there is not one here this afternoon but believes in the Providence of God. You cannot look back over the history of our mission work in India and in Egypt without believing that God, at every step of the way, cared for each servant as he went worth, blessed every effort that was made, inclined his ear to every prayer that was offered, until we have the thousands that have been reached in India and in Egypt to-day. This is God's approval, and we look back over it as such. And then, when we look forward to the next half century, we feel that in this one thing God *has* blessed us, and He *will* bless us, and He will do *mightier things* for us in the future than He ever did in the past.

We of the Sudan have no part in that history. We have no history, but just as much are we in God's thoughts, just as much are these poor people, of whom I wish to speak this afternoon, in the Almighty's care; and events have come to pass that point, as with the finger of God, to the result that must come before we meet at the great centennial of our missions.

Now for the Sudan. That is the *country of the black people,* for that is what the word means—*the Sudan.* The term is applied to a country that is very indefinite in extent, but as I use it this afternoon I will mean the Egyptian Sudan, the country that extends along the Nile valley from twenty-two degrees north latitude to about four or five degrees north latitude, including all the great Nile Basin—a country that has been shut out from the influences of civilization by a great desert and by the rapids and cataracts of its river until very recently. Now let us review a little bit of history.

This great country was first opened to the influences of the outside civilized world in 1881. Twenty-three years ago, when we first looked into the Nile valley, we found Egypt in a state of rebellion. The whole country was in the hands of the military, and the military was in the hands of a poor, ignorant soldier, Arabi Pasha. Now, England and France had certain financial interests in Egypt, and they allied their forces that they might suppress this rebellion. But for some reason, a reason that has never been clearly revealed in history, at the very last moment, when the ultimatum had been given, France withdrew her warships and left England alone to suppress that rebellion. You all know the history. She did suppress the rebellion, and we have to thank God to-day that in the Nile valley we have the British influence, and that all the way from the Mediterranean to the Equator we have to deal, in our mission work, not with a Catholic power, but with a Protestant power. And let me say here, my friends—though I believe I am as loyal as any of you, for there is nothing that so thrills my heart as the beautiful Stars and Stripes, the grandest flag that floats anywhere, and especially when you see it in a foreign land—I do not believe that there is any other power so fitted to do the work that the British government has done in the Nile valley; I do not believe that there is any other power on the face of the earth which establishes, wherever it goes, justice and liberty to the same degree. I believe that God led the British government into the Nile valley. It was a part of that great Providence, a preparation for the great work that we were set seriously to do.

Now, Egypt was necessary to England, because Egypt controlled England's highway to India—the Suez Canal. But just as Egypt was necessary for England, so the Sudan was necessary to Egypt, because the Sudan controlled Egypt's great river, in which the life of that country is wrapped up.

In 1881, almost simultaneously with the rebellion down in Egypt, away up yonder, fifteen hundred miles or more inland, there arose a poor, ignorant Arab. He knew but little of the world outside of his very small circle. Ignorant, superstitious, prejudiced, but he had in him the fire and zeal of a bigot. And this one consecrated life gathered to him all the hosts of the Sudan and so he came on to victory. His one great thought was, *"Let us forever sweep the infidel from the face of the earth."* Little did he know what that meant; little did he know of the world outside of the Sudan, outside of a very small circle of the Sudan. But this thought fired his soul, because, as he felt, their prophet had been insulted; their holy sacred book, the Koran, had been defiled, and their religion had been despised by the "infidel." And away yonder in the southwestern provinces of the Sudan he began his work.

Now, England, having come into possession of Egypt, or with a protectorate over it, had to suppress that rebellion. She sent an army of eleven thousand men there. Up the Nile, across the desert, into Kordofan they went, and they met their enemy one hour out from the capital of the province, Obeid, but in one short hour the eleven thousand men were annihilated—scarcely one returned to tell the tale. And the prestige of this man rose immensely, and he took to himself the name of "El Mahdi El Muntazer," the expected leader. And on he came toward Khartum.

In the meantime, England had sent one of her noblest men there, a noble Christian soldier—a Christian first of all and above all, and incidentally a soldier—Chinese Gordon, or General Gordon, or by whatever name you may know him.

King John came down over the mountains from Abyssinia with a great army to intercept the march of the Mahdi as he came on, gathering force wherever he went, and wherever he went leaving devastation behind him. But King John was slain in battle, his army was slain and eighty thousand prisoners were carried away at one time down to Khartum. And on they came down to the great capital, Khartum, where the great soldier was, and laid siege to it. Now, Gordon was there. He might have

come away. England plead with him to come away. All Christendom expected that he would come away and save his life. And he might have done it but for one thing. General Gordon felt that to save his life would be to lose it, and to lose his life would be to save it eternally. *He had given his pledge,* though it was to a despised people, and there were hundreds of these poor people with him within the city walls that looked to Gordon almost as a God. He could not leave them; he could not violate his pledge to them and to others, and, as it was not in his power to send them to a place of safety, he elected to shed his blood for them.

And now, my friends, I surely believe that the life of Gordon and the death of Gordon as a martyr was the redemption of the Sudan. It was done in power. "I, if I be lifted up, will draw all men unto me," and He was lifted up in the life of Gordon, in the death of Gordon, and for eighteen years He drew that army on through that great desert to the capital of the Sudan that they might maintain their honor and again place the Union Jack where the noble soldier shed his blood.

And during all this period, a period of eighteen years or more, wherever the army of the Mahdi went, to the east, to the west, to the north, to the south, it left devastation in its tracks. Seventy-five per cent. of the population perished. Of a great tribe of seven thousand warriors there were only eleven families left. Another that had thousands and thousands of families was almost annihilated. Tribe after tribe was simply wiped out of the Sudan. The one mad desire of this Mahdi seemed to be devastation wherever he went.

And now I wish, in the light of this history, to refer to one passage of Scripture, a passage that reveals God's thought of this people long before either you or I thought of it. It is the eighteenth chapter of the Prophecy of Isaiah: "Ah! The land of the rustling of wings which is beyond the rivers of Ethiopia, go ye swift messengers to a nation which is tall and smooth, carried away and peeled, meted out and trodden down, whose land the rivers divide. Thus saith Jehovah unto me, I will abide in my dwelling place like a clear heat in noonday, and they shall be cut off as branches with the pruning hook, and the branches shall be cast to the ravenous birds and the ravenous birds shall feed upon them, and the beasts of the mountains shall come down and winter upon them. But in that time"—when these things shall have been accomplished—"in that time shall a present be brought unto Jehovah of Hosts unto Mount Zion; of a people

tall and smooth, a people meted out and trodden down, whose land the rivers divide, unto the place of the name of Jehovah of Hosts, unto Mount Zion."

Now, let us look at the interpretation of this passage just for a moment. *"The land of the rustling of wings."* In the Sudan we have thousands and thousands of birds, great birds that stand higher than a man's head, birds that live almost entirely away yonder in the upper ether, and then thousands and millions of smaller birds. And if you were to start a fire in the grass-covered plain it would only be a few minutes until great flocks of these birds would be circling round and round above it, coming down into almost the midst of the flames for their prey—the reptile and insect life that hides in this tall grass.

And then how aptly is the land located for us. It is "the land that is beyond the rivers of Ethiopia," and "the land which the rivers of Ethiopia divide." Now, the "rivers of Ethiopia" or "Cush" are many. But there are three *great* rivers. There is the Atbara, where Lord Kitchener built his bridge with American engineers in less time than all Europe could do it in. The Atbara flows from the north of Abyssinia down through Nubia and empties into the Nile about one hundred and fifty miles north of Khartum. Then there is the Blue Nile, rising in the western steppes of Abyssinia and emptying into the Nile at Khartum. Six hundred miles south of this, further up the Nile, is another river, called the Sobat, and this also rises in the western slopes of the Abyssinian mountains and empties into the Nile six hundred miles south of Khartum. These are three of the great rivers that divide the land with their many tributaries, and I believe that all the region of that valley east of the White Nile, and including all its tributaries, was intended in this prophecy.

And it was a people that sends its messengers in "vessels of papyrus upon the waters." Down to this day they make such vessels and go up and down these great rivers.

But for years they were a people "meted out and trodden down," whose condition was "terrible from the beginning onward." Is that not the history of this people? Has it not been so for long ages? Even when history was only written in the hieroglyphics in the temples and tombs down in Egypt, that was their history. And they have been the lawful prey of the white man ever since. There is not, perhaps, a harem anywhere from Khartum to Constantinople that has not been supplied with slaves and eunuchs from this district. Thousands and thousands have

been carried into Arabia and Constantinople and Asia and through the Levant. This is the history of the people "meted out and trodden down."

And then, again, God is here simply represented as waiting. But in the meantime we are told to be expectant: "When an ensign is lifted up in the mountains, see ye, and when a trumpet is blown, hear ye." An ensign and a trumpet surely signify war, and the nature of that war is clearly described in the next few verses: It shall be like the cutting of the branches as the grape is beginning to form before the harvest, and those branches "shall be cast to the ravenous birds, and the ravenous birds shall feed upon them, and the beasts of the mountains shall come down to winter upon them." Destruction and devastation both to the vine and the product of the vine. That is what it means. If it prefigures anything, it is a devastating war. And it came in the eighteen years of the Mahdi's rule. I am told by those that followed that camp wherever it went that these great birds simply swarmed over the army, day after day, literally overshadowing the ground.

And if you take the other rendering, "the land of the rustling of wings," the interpretation is the same, for if you stopped to listen at any time you could hear the swish of the wings of those great flocks of birds as they passed over. And I was told also, by Father Ohrwalder, who was with the Mahdi and in his camp for ten years, that in that battle with King John even the thousands upon thousands of these great vultures that followed the army and the innumerable number of hyenas that came down off the mountains were not sufficient to consume the dead bodies. And if you go across that great plain to the west and north of Omdurman you will find it literally covered with human bones, polished by the sand and glistening in the sun, where for years during the Mahdi's rule five hundred, ten hundred, fifteen hundred or more of these poor, unfortunate creatures were cast out upon the sand, and if you happen to be there in the night time and lose your way, you will find that the hyenas even to this day come down off the mountains and dig up the bodies of those that were fortunate enough to be buried and literally feed upon them. A literal fulfillment of this passage of Scripture.

Then you have that last verse: "In that day," when these things shall have been fulfilled, "a present shall be brought; a people tall and smooth, a people carried away and peeled, a people meted out and trodden down, whose land the rivers divide, unto the place of the name of Jehovah of Hosts unto Mount Zion."

It is yours and mine to claim this promise. We are just beginning the fulfillment of it. In regard to India and Egypt, we can point back and see that God has approved; but in this one great prophecy He has approved, and not only approved, but laid down the line so clearly and so positively that we cannot fail to see the future of the Sudan.

Away back in 1881 or 1882 there was a proposition made to our missionary association in Egypt that we go into the Sudan. It didn't seem possible. We did not seem to have men or money to do that. And then came that devastating war that made it impossible to do it. During those years the battle-cry in Egypt and in England had been *"On to Khartum!"* When it died out over there as their battle-cry, it came to us down in Egypt as a command from the United Presbyterian Church, and there seemed to be some impelling force outside of the mission, outside of our Church, that drove us on into the Sudan; and just as the British government and British power and authority was driven on into the Sudan, so was the American Mission; and it found no resting place at Khartum, but had to go beyond—into "the regions beyond"—among the black people.

It had been our purpose, and possibly had been the thought of Father McCague and his associates, that some day this mission would have an open field in the Sudan, an outlet for the energy of the evangelical Egyptian Church, because in Northern Sudan—from Khartum north—they speak the Arabic language; and down in Egypt the missionaries learn to speak the Arabic language, and all our young men and women are trained in that language. What could be more natural, then, than that we should have a mission in Northern Sudan? But the authorities said, "No; you may not begin work here, but you may go beyond among the non-Moslem population, among the blacks, and you may do as you please there." Well, it did seem to us rather unjust. It could not be that God meant it; that this was not an indication of His Providence and His direction. But, after some prayer and conference, we went. We explored the region of the Sobat river, and let me say here that that region of country has a very bad name as to climate. Ninety-five per cent. of the white men that have gone into this region have left there in a few months or gone into their graves. It was imperative that we make no mistake. If it was possible for a white man to live in that region and do effective work, we must find *the right place.* So we went up and down that river until we found what we thought was a splendid loca-

tion. We returned and made our report and were authorized to return to this place. But just at the time that we were intending to go back and our goods had already been shipped, we received information from the authorities that gave us the permission that it had been withdrawn. On what grounds? On the ground that in the meantime—that is, while we had been doing this exploring work—the Catholics had established a mission sixty miles to the north of us, and we were told that we could begin the work at any point one hundred and fifty miles distant in any direction from this center. Think of it! A hundred and fifty miles to the east, a hundred and fifty miles to the west, a hundred and fifty miles to the north, and a hundred and fifty miles to the south, is ninety thousand square miles right out of the heart of that Egyptian Sudan, including all the mighty rivers. Well, friends never before did it strike me so forcibly that God had sent us in there. We represented all Protestant Christendom in that section of the world, and the spirit of our ancestors rose up within us and we felt the Scotch-Irish blood thrill through our veins, and we protested. And I suppose that in that protest there was a little bit of the spirit that we felt. And there came back a reply that they were astounded at our assurance in making our protest, and astonished that we could question the right of the government to decide its own affairs. And to this we had to reply that we were astounded that, in this twentieth century, there was any government, whether it be Christian, pagan or heathen, that would deny a man the right to protest. And in the name of Christ we made our protest, but not to a Mohammedan government, not to a pagan government, but to a Christian people. We would appeal to the Christian people of England. It is a long story; I cannot tell it all. It might be very interesting, but I wish to say here that I believe thoroughly that God brought us to the Sudan for that particular moment to make that protest as the representative of Protestant Christendom.

Our privilege was granted. We were allowed to return to the place we had selected on the Sobat River. But now the time had gone by. Months had passed that were very precious to us. There were no homes awaiting us there for our protection. The place we had selected was in the midst of a great plane, and we had to build our houses before the rainy season began, so we should have to hurry back. Could we do it? The United Presbyterian Church had been expecting us to do it, so we went, and God justified our faith. He not only kept back the rain later than

usual that year and brought it to an end sooner than ordinary—so we had a very short rainy season that year; and, notwithstanding some trials, we could sing of God's mercies.

We landed there and we were met by these savage people. The sail had been the signal that we were coming, and for miles around these black neighbors had come out to greet us, or rather to meet us, and there they sat on the bank, three to five hundred of them. Each man was armed with a spear, or a spear and a club, or two spears, or two clubs, and they were all naked. I speak advisedly, friends, when I say "they were all naked." There was not perhaps one man in fifty who had made any attempt at covering his nakedness. There, my friends, is what I mean. That will reveal it all to you when I tell you that here is a full dress suit. (Holding up to the gaze of the audience a bead belt, probably half an inch thick and two feet long.)

We landed and saluted them with our blandest smile, but there was no response. We asked them to help us remove our goods and place them back under the trees, but not a man would move. We placed our goods under the trees and dismissed our boats, which returned towards Khartum. We were there alone—four of us. And maybe that night it was lonely! As these people went off to their villages, some distance away, it *was* lonely; but we had our evening devotions, and made our beds under those great trees, and went to sleep that night, and slept as peacefully as you will sleep here in the heart of this city to-night. And for the next six weeks, before we had a house or a shelter of any kind, these people never once disturbed us, and after we had built our houses there was neither door nor window, and our goods were at some little distance,—the things we had brought for barter or provision,—and we lost absolutely nothing from theft.

Of course, our first chief thought was to find some shelter and protection for ourselves. Already the sky was overcast, and every evening and night we had thunder and lightning, and we knew that the rain would soon be here. We would have to find some shelter, so we began, first of all, to gather wood for the houses we expected to build. We intended to build something after the architecture of the country, and the house of the country was simply a little circle of mud about six feet high, with a small opening about two feet or two feet and a half high in the side, and a thatch of straw. The door is very small, and you must get down on your hands and knees if you want to get in, and some of us have to go in edgewise. But we had expected to build a

larger room, with doors and windows. We sent out these men—some eight of them—for poles. They came back in the evening, and each man had a stick of wood about three or four or five feet long, and so crooked that it was absolutely worthless. The second day's work was very little better. We busied ourselves in making our camp in those two days, and the day following was the Sabbath, and we thought, just as you and every good United Presbyterian believes, that we had a right to sleep a little longer Sabbath morning than any other; so we intended to have a day of rest. But long before we were out of bed they were lifting the curtains of the tent and looking in, and all day long they were about us in scores, and when evening came we felt as though we had been to a circus and had been the animals and had been looked at all day. It was *not* a day of rest.

Monday morning Dr. McLaughlin and I concluded that we would build our own houses. It had been a long time since we had tramped mud in just that way. But we began to make the walls. I think we had perhaps two feet of wall when they took pity on us and came to us and said, "Old man, we will build for you if you will pay us for it." We said, "Certainly, we would be glad to have them work," and they went away and we didn't expect to see them again. They came back again, but on the Sabbath day, and we explained to them, "This is our day of rest, a day sacred to our God; on this day we do no work." And from that day on we were never troubled with regard to work on the Sabbath. They counted six days, for they had no days in the week, and the seventh day was our rest day. They were there for our services and devotions; they were there at all times; but on the Sabbath day they gave us no more trouble with regard to the work.

On Monday they came back and began work at about half past five in the morning, and at seven o'clock they were all gone. There were perhaps twenty men and twenty women, but there was not one of them remained, and we never supposed they would come back. So through the heat of the day Dr. McLaughlin and I worked away. But about an hour before the sun went down they came back and did about an hour's work, and that was all we could secure from those people by love or money, threat or pleading, during all the time we were making those houses—about three hours a day. I don't know whether I ought to mention it or not, but they certainly had some sort of labor union among themselves, because they were all of one mind. Before the rains came we had one house finished and the roof on.

And here I think I must tell of our experience. It would certainly have been a joyful day but for one fact. There was one of our number struck with the sun that day. Fever followed, typhoid in type, and for months we despaired of her life.

But here was another experience I wish to mention. While down in Egypt, for one reason or another, I was a pioneer missionary. I knew Egypt as perhaps few other missionaries ever come to know it, all the way from the Mediterranean Sea to Assuan. I did not always think it a privilege to be a pioneer missionary, and it is not the most pleasant work in Egypt, where you have the three "f's"—*flies, fleas* and *filth.* But I thank God for that life. It brought an experience into my life that I will never cease to thank God for. When the word went down to Egypt that one of our number was ill, there came to us letters from all over Egypt from the native Christians, reading something like this: "We have heard that the one we love is ill. God will surely heal her. We met last night and prayed for the one we love." So these messages came to me from different parts of Egypt, from the people whose faces I had forgotten and whose names I could never recall. And, my friends, let me say this, in proportion as we give out love and sympathy in this world, in the name of Christ and for Christ's sake, in the hour of our need, whatever that be, it will come back to us a hundred fold. God never forgets. He brings His reward, His love to other hearts.

When the rainy season was over we called these people together again and said to them: "Now we are going to build our houses. We want to have you help us." We had conceived this thought, that our first work for these poor, simple people must be a lesson of labor, something of the dignity of labor. I believe there can be no character without legitimate, profitable labor—labor that produces something for yourself and others. And so we must teach these people that lesson. And we told them what we wished. But, above all else, we explained that we wanted a day's work. "Yes, sir," they said, "we know." But, you know, they didn't. They came to me and said: "Old man, we are going to die. My back aches, and my breast hurts, and my arms hurt, and I am going to die." We knew they were not going to die. We had been working with them right along day after day, Dr. McLaughlin and I, and our lame muscles helped us to feel what they expressed in saying, "We are going to die," but we knew also that the disease would heal itself. After two or three weeks it was all over; they had learned their lesson and they were better for it.

I might go on indefinitely, telling you of these poor, simple people, and of the steps we took, one after another, to teach them; but I want to emphasize this: That we got nearer to them because we had to deal in this way with these poor, simple, black people from the first. Had God placed in our hands men who would have done the service we required, do you believe that we or any missionary would have got down in the mud alongside of these black people and worked there for days and months? Not at all. Your missionary does not go into any part of the world to-day to do that kind of service. And yet it is Christ's service. And he placed us down beside those black people that we might draw their hearts to us and through us to something better. I believe that during the first few weeks we drew the hearts of those people to us in a confidence that we might have been years in establishing had we had this service performed for us. That was Christ's way. He humbled Himself that He might get into touch with fallen, sinful humanity and lift them up. And this is to be your method and mine.

Now you will want to know about these people. Can we do anything with them? Some people say that we cannot. But, my friends, as we heard here last night from one more worthy than I, even supposing we could not, with God's great promise before us, bearing the stamp of His command, what else are you going to do? What else can you do? But we *can* do something with them. And just as long as that promise remains there in that book that "A people shall be brought unto Jehovah of Hosts, a present from a people tall and smooth, meted out and trodden down, terrible from the beginning onward, whose land the rivers divide, unto the place of the name of Jehovah of Hosts," just so long as God gives me breath, then I shall plead for the poor black people.

They are intelligent, however. Look at your black people in this country. Ask our venerable father yonder about that. Are they not intelligent? He tells me that forty years ago in this land here we set free four millions of negroes. Now they are ten millions, and in spite of the neglect, in spite of the abuse, in spite of the fact that the white man has almost opposed them in everything, yet they have raised up men that stand alongside of our best men and are worthy of a place at our worthy President's table. I believe that the black man has just as much intelligence as the white man. It may run in different lines, possibly, but it can be developed. God has given him a soul, and a soul that is

created in His image, just as your soul is, and mine. It is *one* Creator, and not *two*. And the same Saviour that can rescue your soul and mine, however scarred by sin, however sunken it may be, that same Saviour can bring back this people to His own image.

Fifty years have passed away; fifty more will soon pass away, and there will come another great Jubilee. But, my friends, in that great Jubilee there will not be many here present to assist. The fathers shall have passed over. Most of you who are here present will be over yonder. But I believe, somehow or other, that there is in Heaven a sympathy to-night in this meeting here upon earth, just as there will be a sympathy in Heaven with the great Jubilee of our mission fifty years hence when we meet to celebrate it; and there will be there a great throng from India and from Egypt, and there will be there others, close up to the great throne where the King sits, worshipping and serving Him day and night. And some one will say, "And who are these?" In that great white light of the throne there will be no race line, no color line. Then you will hear: "These are they who have come up through the great tribulation. They are washed white in the blood of the Lamb; they have come from the land of 'the rustling wings, from a people terrible from the beginning onward, meted out and trodden down.'" But the great King who sits on the throne will spread His tabernacle over them and no heat shall strike them any more, nor any plague come near to them any more, neither thirst nor hunger any more, and God shall wipe away the tears from their faces—and *I want to be there.* God help us!

WEDNESDAY EVENING—BUSINESS MEN'S MEETING.

The Greatest Business in the World: Mr. J. Campbell White.

Laymen's Conference on Foreign Missions.

THE GREATEST BUSINESS IN THE WORLD.

MR. J. CAMPBELL WHITE.

The advertised claim of one of the life insurance companies is that it is the greatest financial institution in existence. The claim is untrue. The greatest financial institution in the world is the Christian Church. It has far more invested capital and vastly larger annual receipts and expenditures than any other organization. Its investments run far into the billions of dollars, and its annual business into the hundreds of millions.

But not only in its investments and its annual volume of business is the church the greatest business concern in the world. It is by far the greatest producer of other business that the world has ever seen. Its by-products are the leading industrial and commercial enterprises of the ages. More patents for new inventions are applied for every day in America than have been issued in Africa or China in millenniums. This is only another way of saying that Christianity is the most stimulating, developing, and constructive force in all history.

No better business investment was ever made than the missionary operations of the Christian Church, even if judged solely by their resulting influences on trade and commerce. And no money can now be invested that will so enlarge the business of the world as to evangelize the nations. The one thousand millions of heathen and Mohammedan people now living constitute two-thirds of the human race. They can be evangelized at an average cost of about $2.00 each, and the financial return on this investment, to say nothing of the spiritual return, would probably be at least 100 per cent. annually.

The most progressive nations are constantly in search of new markets for their products. When the non-Christian peoples are lifted up to the same level of intelligence occupied now by Christian nations, the entire business of the world will be at least doubled. The propagation of a message that has within it such vitalizing power is surely a theme worthy of the most thorough consideration on the part of business men.

Not only is Christianity the greatest business enterprise in the world—the propagation of Christianity is the first business of every disciple of Jesus Christ. He alone who is at heart a heathen puts his own business first and makes his Master's purposes subordinate to his own. The only right answer was given by Carey to the question, What is your business? when he said: "My business is to serve the Lord, but I cobble shoes to pay expenses." The unqualified command of Jesus Christ to every follower of His is unmistakable in its meaning: "Seek ye *first* the kingdom of God." This means first in time, in thought, in effort, first in influence, first with possessions, first always and everywhere and with everything. It is only because Christians have sought their own kingdom first that long ere this the kingdom of God has not filled the earth. "The only reason why Christianity does not possess the world is because Christ does not possess Christians." Mr. John H. Converse, of the Baldwin Locomotive Works in Philadelphia, very truly says: "When business men apply the same energy and intelligence to the work of missions which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

I. Let us first of all get a clear idea of how we are spending the money that is now being contributed by our church. Nearly two millions of dollars were contributed for all purposes last year. The minutes of the last General Assembly gives the following figures as to its use:

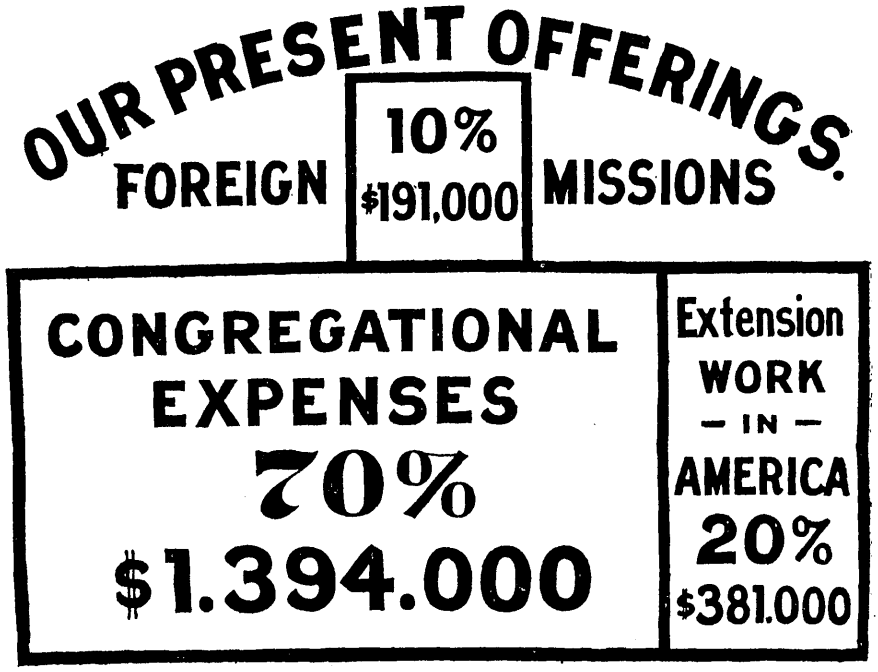
For Congregational Work, including pastors' salaries, $1,394,000—70 per cent.

For Extension Work of all kinds in America, including the work of all the Boards, except the Foreign, and also General Contributions, $381,000—20 per cent.

For Foreign Missions, $191,000—10 per cent.

In other words, 90 per cent. of all our contributions are spent on work in America, and only 10 per cent. spent abroad. For every dollar we gave to Foreign Missions, we gave two dollars to extension work of one kind and another in America, and spent $7.00 on congregational expenses, which is chiefly providing religious privileges for ourselves.

But the real seriousness of the situation does not yet fully appear, for our fields abroad are vastly larger than our share of the fields at home. One out of every four people in America is a member of some Protestant Church. This gives three people to



For each of 500.000 in America $3.91 Annually.

For each of 16 Millions Abroad .01 3/16 Annually.

be reached by very Church member, and a number to every Church equal to three times its own membership. Our Church of 120,000 members would thus have a field of 360,000 people to reach. But for the sake of even figures let us regard another 20,000 as included in our field in America. I am sure that as United Presbyterians we are not willing to take less than our full proportion of the evangelization of America This gives us a total of 500,000 in our Church and field together in this country. In this field last year, we spent $1,775,000, or an average of $3.91 on every man, woman and child included in this 500,000.

In our Foreign fields we have sixteen millions to reach, and we spent on them last year $191,000, or one and three sixteenths of a cent on each one. It would take us three hundred and twenty-nine years at this rate to spend as much on each individual there as we now spend on each one here *every year.* In all fairness, I want to ask this question: Can we continue to do this and obey the command, "Love thy neighbor as thyself?" The simple facts are that we spend nine times as much at home as we spend abroad,

and three hundred and twenty-nine times as much on each individual for whom we are responsible at home as on each individual abroad for whom we have definite and exclusive responsibility.

II. It is now time to ask, What financial basis is necessary in order to evangelize the people now living in our own mission fields?

Your answer to this question will depend on your interpretation of the command of the Master who has sent us forth.

There are three clearly defined interpretations which the Christian Church has been giving and is now giving to the will of Christ with reference to this matter. The first one is that Christ's command to evangelize the nations is either unnecessary or impracticable or unreasonable, and that we will have nothing to do with it. There are still, in all of our churches, a few people who take this view and say either in words, or in actions which speak louder than words, "we will have nothing to do with missions." The time has gone by when any Christian denomination would disgrace itself by taking that attitude, although it is only a hundred years ago that many practically did so. But we still have in all our churches some men who are in this class.

The second attitude is this: "Christ told his disciples to evangelize the nations, and it is a good thing to spread Christianity over the world. I have no particular objections to missionary work. If another man or another man's child wants to wear his life out in these dark Pagan lands doing such work, let him do so. I am willing, once in three months, to feel in my pocket when the missionary plate comes around, and if I happen to have a quarter or a half dollar I don't mind putting it in to help along this work." And some are willing to go further, and give larger amounts, but they do not feel any particular and urgent obligation resting upon them to do the work on any adequate scale or with any very great earnestness. This is practically the attitude of all Christian Churches as such, unless it be our own, although some individuals in all churches are far above so careless and unChristlike a spirit.

There is a third attitude which looks up into the face of Christ, and in view of His command to preach the Gospel to every creature, understands Him to mean that He expects His disciples in every age to do it. He does not expect that you and I will make any effort to preach the Gospel to people who are already dead, or that we shall feel a special responsibility for the grandchildren of the present heathen population of the world, but He does ex-

pect us to spread the Gospel throughout the world in which we live, and reach every man and woman and child in it, giving them a fair and adequate opportunity to know the only way of life and hope. I do not know what interpretation you personally give to the command of Christ, but our Church has taken an official attitude with reference to this matter, so that we are not at liberty to pick and choose between these different interpretations. We are compelled by the official action of the General Assembly which met two years ago, to interpret the command of Christ in the third way. The appeals from our missionary representatives in India and in Egypt say that it is impossible for us to reach these people and make the Gospel intelligible to them unless we have an average of one missionary for every twenty-five thousand heathen. Our General Assembly declared in its official action in response to this appeal: "The appeal of our foreign missionary associations in India and Egypt for a definite increase in missionary forces should be regarded as evidence of God's awakening of the Church to a clear apprehension of her missionary obligations, and with the aim of reaching this ideal presented by the missionaries in the field, and speedily evangelizing the lands especially entrusted to our Church, the Board is instructed to begin a campaign of interest and effort whereby through individuals an congregations the support of missionaries and their work may be secured."

Our Church is, I believe, the only one in all the world that has put itself on record officially as interpreting the command of Jesus Christ to mean that *we, the members of the church of to-day, are under the most solemn obligation to carry the Gospel of Jesus Christ to the heathen who live while we live.* That is what we understand by the phrase "the evangelization of our fields in this generation."

And now, I want you to look at the chart in order to consider once more the question of whether our missionaries were reasonable in asking for such large reinforcements.

In the central circle, representing the Home Church and field with five hundred thousand people, there are to-day six hundred and eighty-two active pastors, in addition to two hundred and seventy-five ordained ministers who are not in the active pastorate. It has, in addition to that, one hundred and twenty thousand members, or one out of every four of our share of the field in America. In the large circle, representing our foreign fields, there are sixteen thousand members of our Church, or one for every one thousand of that vast population. The missionaries ask that we give

them ten men and ten women for a field the size of our home Church and field, that is all. They want ten men for every five hundred thousand people and ten women to work along with them. When you stop to remember that in our country eighty-five per cent. of all the people are able to read, while in our foreign fields ninety per cent. are unable to read; when you remember that in our country the people for whom we are responsible, if they are prejudiced in favor of any religion are prejudiced in favor of Christianity, whereas in our foreign fields they are positively prejudiced against Christiaity, and in many cases would rather see members of their families put to death than to see them become Christians; when you remember that in our own country we are able to reach those for whom we are responsible in our own language, while over yonder our missionaries are compelled to spend one or two years in mastering a difficult foreign language before being able to preach, I think we will be inclined to agree that the missionaries have not asked an exorbitant or unreasonable thing when they have seriously undertaken to evangel-

ize sixteen millions of people if we will give them ten men and ten women in each district of 500,000 people.

But what would it cost to support that number of workers? We can send them out and support them, together with the native workers they would raise up around them, at a cost of one million dollars a year. If we spend that for a generation it would mean thirty-two millions of dollars in thirty-two years. Divided among the sixteen millions of heathen in our fields, it would be an average of two dollars for the evangelization of each individual.

I seriously present the proposition this evening that it is possible, unless our missionaries after fifty years of experience have entirely underestimated the difficulties of the problem with which they are face to face; it is posible for us, for every two dollars we invest in this enterprise, to evangelize a heathen soul, who has within him all possibilities of likeness to Jesus Christ and of usefulness in the service of Jesus Christ that any man of us has here to-night. And I ask you whether it is reasonable for us to attempt so vast an enterprise on a smaller financial basis than this. Our country was willing to give twelve hundred dollars in cash, on the average, for the physical redemption of every one of the five millions of slaves set free in this country a generation ago. Is it too much to ask that our Church give two dollars to make possible the setting free of each one of the slaves of sin in our mission fields, a mass of humanity three times the size of the whole slave population of this country a generation ago? We only ask that you spend two dollars on each of these heathen *in a generation.* Though now spending $3.91 on each person in our Home Church and field *every year,* we only ask you to spend six cents a year on the evangelization of each heathen abroad, and to keep that up for thirty-two years, and we promise you, so far as human foresight can now determine, guided, we believe, by the widsom from above, that in thirty-two years it will be possible not only to preach the Gospel to all these people, but to preach it to them over and over again in their own languages until they are able to take it in, thus making themselves responsible for whether they accept or reject it. We only ask that *in the next thirty-two years* you spend on each heathen in our own particular fields, as much as you now spend on each individual in our Home Church and field *every six months.*

If our life depended upon it, is there any possible question that we would easily and quickly raise this amount? Does it matter

to us less when the lives of sixteen millions of people actually do depend upon it?

I do not wish to be misunderstood. I believe that every person in America should have an adequate opportunity to become a Christian. In the nature of the case, all branches of our missionary work should be gradually enlarged. But it is time for us to realize that nothing but a radical readjustment of our policies will ever solve the missionary problem. No policy can be right which involves deliberate disobedience to Jesus Christ's command, "Preach the Gospel to every creature." It must be remembered that the vast majority of all the people in America can only be reached as the present members of the church exert their influence right around them day by day, in leading individuals to the Saviour, while our Foreign fields can never be reached at all except as messengers are sent to them. We cannot but rejoice at the movements of our day toward a closer federation or union of the different denominations. This tendency is in strictest harmony with a broad outlook on the world, and a desire to locate the leaders of the Lord's hosts where they may be able to accomplish most in the spiritual conquest of the world, We have never yet heard of a foreign missionary who felt that his field was too small for his largest and best efforts. But it is not at all an uncommon thing to hear of pastors in America feeling that their fields are too small. It is rather surprising thing that in our own Church the average pastoral charge has in it less than one hundred and fifty members. We have nearly five hundred congregations of less than one hundred members each. Some of them, of course, are growing congregations, with a good field for development, but many more of them are planted so close to other churches that there is very little prospect of large growth. In these small churches, where the struggle to support themselves is felt so keenly, it is correspondingly difficult to arouse and maintain a healthy missionary spirit. The fact is that if we had the same number of members in half the number of congregations, we would be better off in every way. Thousands of pastors and their support might be set free in this country, without in any way weakening the Church at large, if some basis of union between different churches could be settled upon. Dr. Arthur J. Brown's remark is literally true, that in many places in our country "we have quartered the strength of the churches by quadrupling their numbers." At the present moment, counting our field in America as 500,000, we have one active pastor for every 733 of this num-

ber. In our Foreign field they only ask for one man among 50,000 people, and one lady to work with him. Is it not reasonable to supply the fields of 50,000 each with Christian leaders, before reducing very much the size of the average pastor's field in this country? In order to give our Foreign fields one man and one woman among every 50,000 people, our Church must give about one million dollars annually to this work.

III. The practical question then, is, How can this amount be secured?

God's work can never be done fully except as we do it in God's way. We shall never succeed entirely in getting the money needed foor extending the kingdom of Christ until we literally follow God's directions about methods of giving. There are four unmistakable clear Scriptural laws relating to this subject.

The Principle of Worship.

1. The first of these it that our gifts to God should be presented in His house every week, as an essential part of our worship. This law is based on passages like the following, and is in fullest harmony with the whole spirit of the Scriptures: "Worship the Lord with thy substance and with the first-fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine.—Prov. iii, 9-10. Bring an offering and come into His courts.—Psalm xcvi, 8. In those days their chief purpose in coming to God's house was to bring their offering. If worshipers would recall this as they enter God's house today, it might lead many of them to question whether it was worth while to come *so far* to bring *so little*. The New Testament strongly reinforces this principle of worshiping God with offerings, when it says: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him—I Cor. xvi, 2. These points stand out clearly from these passages:

a. Our offerings are to be *in worship* to God. "While we cannot serve God *and* mammon, we can serve God *with* mammon."

b. These offerings are to be *brought into God's house* to be presented to Him.

c. They are to be presented *every* Lord's day.

d. They are to be presented by *"every one."*

e. They are to be *in proportion* to our prosperity.

There are some very manifest advantages of doing our giving in God's way. And first of all is the great spiritual blessing to ourselves. To worship God with our gifts fifty-two times a year

brings at least fifty-two times the spiritual blessing from this exercise that would be ours if we did it only once a year.

Dr. Kidd, of our Church in Beaver Falls, tells of how he used almost to choke in asking God's blessing upon the offering when it was all to be spent upon the congregation itself. But now that they have introduced the plan of giving every week to the whole world-wide work of Christ, there is an inspiration and enlargement of heart in praying for God's blessing upon the offering which is entirely new. The same spiritual enlargement will come to every individual who gives every week, in the right spirit, to the evangelization of the world.

Weekly giving is also a great help in revealing to us the smallness of our gifts. Last year, though our Church gave $70,000 more to missionary purposes than the year before, we gave only $3.50 apiece, on the average, or seven cents a week for fifty weeks. Seven cents would not purchase one of the twenty-one meals each of us eat every week, but that is the measure of our love for a world that is starving for the Bread of Life, and also the measure of our love for Him who said: "If ye love Me, ye will keep My commandments."

The average amount of sugar consumed in this country last year was sixty-five pounds for every man, woman and child. Apart from our own congregational expenses, we actually gave less for the redemption of the world, including Home Mission work as well as Foreign, than we spent for the sugar we used. A suggestion was made some time ago that prayer be offered that fifty new missionaries might be sent out this year. Many have set the suggestion aside as utterly impracticable because of the cost involved. How much would it cost? Less than a postage stamp a week from each of our members! During the first six months of this financial year, our whole Church has given $52,000 to Foreign Missions. This is forty-three cents per member, or considerably less than two cents a week. Is this giving "according to our means, or according to our meanness?"

You all understand what the quota is. Last year it was $4.26 per member. This year it is $4.45 per member, figured on the *annual* basis, instead of the Scriptural *weekly* basis. Do you realize how much of an increase this year's quota is over last year's? Exactly nineteen fifty-seconds of a cent a week. When the different Boards presented their reports and asked for enlarged appropriations, the total asked for was so great that the Finance Committee was afraid to recommend it as

the basis of the appropriations. How large was it? It was an increase of forty-four fifty-seconds of a cent a week that was asked for, but that would have made the quota for the year $4.70, and looked at in this way it seemed larger than could possibly be hoped for. And so nothing was appropriated to send out seven new missionaries who had been already appointed to Foreign Missionary service, and other amounts asked for by the other Boards were cut down so as to make the total $4.45 a year, an increase of nineteen fifty-seconds of a cent a week! I am not now saying that the total amount asked for should have been appropriated. I am merely illustrating to you the infinite smallness of our methods of dealing with the vast interests of the Kingdom of God in the world. While we waste dollars habitually on ourselves, and split pennies with God after this fashion, the Kingdom of God can never come. There are tens of thousands of the members of our Church, who, if they were to attempt to divide their present offerings to all missionary purposes into fifty-two parts, so as to give something each week, would find it utterly impossible to get any coin of the realm small enough to represent the unspeakable smallness of their love and loyalty to Jesus Christ, and the world which He loved to the point of laying down His own life for its redemption. "Hereby perceive we the love of God because He laid down His life for us, and we ought to lay down our lives for the brethren; but whosoever hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him?"—I. John iii, 16-17. This is God's overwhelmingly emphatic way of saying that His love simply cannot be in the heart of a man who has it in his power to relieve his brother's need and refuses to do it. When a United Presbyterian, assuming the attitude of one who dares to dictate to God concerning His plan of redeeming the world, attempts to clear himself of solemn responsibility by saying. "I have no interest in missions," or if he does not say it, still lives careless and negligent of the spiritual needs of two-thirds of the human race, he reminds me forcibly of one of the famous characters of history, who in the presence of a superlative opportunity, and under the very eye of the Son of God, took a basin of water and piously washed his hands in the presence of the multitude, saying, "I am innocent." But all history and all eternity will brand this modern Pilate, as the one of old, as a traitor and a murderer. For "he who refuses to have anything to do with missions, refuses to let other people *live.*"

It is an amazing thing, but literally true, that our Church could evangelize the entire sixteen millions of heathen in our fields at an average cost to each of us of sixteen cents a week. But never until the whole missionary offerings of the Church are put upon the weekly basis, in accordance with the plain teaching of Scripture, is there any reason to expect that this amount will be provided. This then ought to be our first effort in all our congregations, to get every one of our members, from the oldest to the youngest to present a weekly offering to God, as an act of worship, the offering to be applied not merely to congregational expenses, but to the work of spreading God's Kingdom over the earth. Probably there is no single tendency more marked or more hopeful among our congregations to-day than the growing conviction that the weekly method is the divine method. Let every one do his uttermost to have it universally adopted.

The Principle of Proportion.

2. The second of God's laws of giving is the principle of proportion. Though hundreds of passages might be cited, these four should be sufficient to satisfy any open mind as to the teaching of Scripture on this point. "The tithe is the Lord's. It is holy unto the Lord."—Lev. xxvii, 30. "Will a man rob God? Yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye rob Me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal.iii, 8-10. Here is a definite charge of robbery; a curse pronounced as the result of the robbery, and a challenge to be honest in giving God his proportion, with the promise that overflowing spiritual blessing would result. We have the endorsement of Christ himself to tithe-giving in the following passage: "Ye tithe mint and anise and cummin. These ye ought to have done."—Mat. xxiii, 23. And the inspired declaration of how the Gospel will enable us to fulfil the requirements of the law is given by Paul. "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us who walk not after the flesh, but after the spirit."—Rom. viii, 24. If the Gospel fails to produce in us a spirit of

obedience to God's law, there can be no surer proof that we are strangers to the practical power of the Gospel in our lives.

The fact that money is so essential a factor in the spread of Christ's Kingdom proves that the giving of it is absolutely essential to the proper development of Christian character. God could have done His work without our money if that had been the best way of doing it, but He saw that we could not become what He wants us to be without giving. His whole appeal, even in connection with the passage in which He charges his people with robbery in withholding the tithe, is for an open door through which He may come into their lives in torrents of blessing. All the doors of the soul are controlled absolutely from within. We open and close them at our own pleasure. The inflow is therefore regulated by the outflow. Our souls are impoverished by the smallness of our gifts, and enriched as we give more in the spirit of Him who gave all. In the kingdom of God the richest soul is not the one who *accumulates* most, but the one who *distributes* most. For it is impossible ever to give away so much that God does not give back more. No wonder then that "It is more blessed to give than to receive." He alone who gives can receive. To attempt to rob God is to succeed in pauperizing one's own soul. "He that saveth his life shall lose it. And he that loseth his life for My sake, the same shall find it."

No one would for a moment dare to argue that our Church is at present giving anything like what God asked, even under the old dispensation. In very few of our congregations can a tithe of the members be found who are even trying to give God a tithe of their income. While this spirit of greed and dishonesty prevails, great spiritual blessing will be impossible. We can have a universal spiritual blessing throughout our Church, on this one definite condition, that we obey God in giving Him what He asks.

Supposing we were now to give a million dollars a year to Foreign Missions, could it be done if we gave the tithe? To give a million to Foreign Missions, and the amount we now give to all other purposes, would require us to give an average of $23 a year to all purposes, or forty-five cents per member each week. The Covenanter Church already gives this much, largely through its emphasis on the tithe as the law of God. What income would we need to have in order to give forty-five cents a week, as our tithe? We would only need an income of seventy-five cents a day for six days in the week; and that is only half the amount paid to the most ignorant and unskilled laboring man in this country!

When, therefore, our Church does its duty in bringing the tithes of God into his storehouse, there will be no financial difficulty in the way of evangelizing the world. It would be our duty to give this much even if no world waited to hear the Gospel. With such an incentive to call forth our gifts, it ought to be an added delight to keep the Lord's treasury always filled.

The Principle of Stewardship.

3. But there is a third divine law of giving, the principle of stewardship. Even after a full tithe has been paid, no Christian is free to do as he pleases with the other nine-tenths. "Whatsoever ye do in word or in deed, do all to the glory of God." "Ye are not your own; ye are bought with a price. Therefore glorify God in your body." "The silver and the gold are Mine, saith the Lord, and the cattle upon a thousand hills." One of the most prominent characteristics of the Apostolic Church was the recognition of God's ownership and of man's stewardship. "Not one of them said that aught of the things which he possessed was his own."—Acts iv., 32.

I met a man not long ago in one of the large cities who gives a full tithe of his income regularly to God, and then feels at liberty to do as he likes with the balance. He was at that time building the finest residence in that great city, largely as a matter of pride and vain display. He might have built a house with all modern comforts and conveniences for one-fifth of what he was spending, and with the balance, he might have evangelized forty thousand of his brother men. When it comes to the last great day, do you think he will be worthy of God's approval for faithful stewardship? If we accept and follow the Word of God, we will not regard ourselves as the *possessors* of our property but only as the *trustees* of it, and concerning it all, we will say to the Divine owner, "Lord what shall I do with this dollar?"

If all our possessions belong to God, and He asks us to do a certain work for Him requiring more than the ordinary one-tenth of our income, what right have we to withhold from Him the use of His own money? A man in Australia sold a farm and gave the whole price of it to missionary work. On being questioned about it, he said, "If my father lent me $100 and afterward came to me and told me he needed it for some work he was doing, and I were to give him a five-cent piece, what kind of a son would I be?" Of course, God expects us to have a living, but He is not honored by the luxury and vain display of His people, especially when they

indulge in it at the cost of withholding from half the world the very necessities of life. As a flagrant illustration of the mad extravagance of our day, I took the trouble when in New York recently to visit the new Hotel St. Regis, costing, I believe, about five millions. The "royal suite" rents for $125 a day, and was already engaged for an indefinite period. Gold knives and forks, and solid silver water pipes in the bath room, may convey some suggestion of the wanton waste exhibited. Our nation and our Church have no greater need at the present moment than to put a healthy restraint upon the luxury and vanity that so characterize our modern life. To spend all we feel like spending on ourselves and give the leavings to God for His work in the world is scarcely the spirit in which the Gospel was offered to humanity. "How long shall we continue to crucify the Son of God afresh on the cross of our own convenience?" Would it not be far more Christ-like to give what is really needed to promote the Kingdom of God in the world, and reduce the scale of our personal expenditures accordingly, if necessary? I speak deliberately when I say that for my part I would gladly be one of a group of people who would so reduce their expenditures as to be able to give away at least half of their income for the spread of the gospel, rather than belong to a generation that, with such wonderful opportunities and resources as are ours, deliberately allows half the race to live and die ignorant of Jesus Christ.

The Principle of Sacrifice.

4. The fourth of the divine laws concerning giving is the principle of sacrifice. "If self-preservation is the first law of nature, self-sacrifice is the first law of grace." Without sacrifice on man's part, the Gospel is unpreached. It costs much to follow Christ faithfully, even though it costs infinitely more not to follow Him at all. It is not merely a day or a week of self-denial, but a life of it, to which Christ calls us. "If any man will be My disciple," note the inclusiveness and exclusiveness of the language, "If any man will be My disciple, let him deny himself, and take up his cross daily and follow Me." Christianity was founded in sacrifice. It is absolutely the only way in which it can be effectively and thoroughly propagated. "I am among you as one that serveth." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." He that saveth his life shall lose it, and he that looseth his life for My sake, the same shall find it." The chief

business of the Saviour was to give away His life, and it is as really the chief business of every one of his faithful disciples.

There is one thing perfectly sure; those who go as our representatives out into heathen lands must make very real sacrifices. Do you think God wants them to have all the sacrifices of this enterprise? Some of them have been for many months absolutely alone, with no one near to whom they could converse in their own language. To be ten thousand miles away when sickness and death come into the old family circle in the homeland, with all letters four weeks old, would test your loyalty to Christ a good deal more than the money you now give to promote missionary work. The fact is that *the cheapest thing you can give is money.* My friend, Mr. Hotchkiss, went out to evangelize a tribe of naked savages in Central Africa. They threatened him with death, and tried to starve him out, and he was brought to death's door time after time with the terrible African fever, in addition to many hair-breadth escapes from wild beasts. He raised some wheat most carefully that he might have bread. After great pains, he threshed and cleaned enough for a year's supply of bread. But famine broke out among the people he had gone to evangelize, and to save their lives, he began to supply them from his own granary, and kept on until all was gone. For twelve months he got along without bread, rather than have it at the cost of other people's lives. How many luxuries, to say nothing of necessities, have you denied yourself to give to others the spiritual bread for which they are starving? The cheapest thing you can give is money.

On his way out to China, my friend, Horace Pitkin, and his young wife stopped at our home in Calcutta for several days. He was in Poa-ting-fu when the Boxer rebellion broke out, his wife and only child having returned to America only a few months before, little dreaming of the baptism of blood through which the Chinese Church was to pass. As the cruel Boxers surrounded Pitkin's house, he had time to send a message to his wife before they cut off his head. And the message was this: "Tell my wife that when our boy becomes a man, I want him to come out to China and take my place." There isn't a man of you here who would not have gladly given his last dollar to missions, rather than have stood in Pitkin's place that day. The cheapest thing you can give is money.

God looks not only at what we *give*, but chiefly at what we *give up*, for His sake. The test of our love is not so much how much we give, as how much we have left.

It is wonderful what the practical application of this principle will accomplish. We have a congregation on the Pacific Coast, at Santa Anna, that has begun to illustrate it. A few years ago, they thought $100 a year to missions was about all they could do. By education and system, this has steadily grown until last year they gave nearly $800. But still they were not satisfied to leave the appeals from our mission fields go unanswered. Their pastor asked them to make some sacrifices in order to give more, and a paper was handed around to see what people were willing to do. The result was that enough was secured to support a missionary. Word was sent to the Board, asking that some missionary be assigned to them. The Board replied that no one was then in sight to appoint. Some would have given it up at this point, but the rest of the story is the best part of it. The pastor preached a sermon calling for someone to volunteer to go as the congregation's representative. And one of the persons who had made her subscription to this fund to send someone else, now heard God's call to go. She is to-day in the Moody Bible Institute in Chicago preparing for a life of missionary service. Thus out of a little congregation of less than 200 members, in addition to paying their quota, they are supporting one of their own number as their representative out of their voluntary sacrifices.

A few weeks ago, at the close of a service in one of our Churches, the pastor said to me, "Do you remember that old lady I introduced you to?" I said, "Yes." He said, "She is seventy-five years old, and she is very poor, she often walks three-quarters of a mile to Church instead of coming on the street car, in order that she may bring the last nickel in her possession as an offering to the Lord. A while ago," he said, "a man gave me a dollar to give to somebody who was poor, and I could not think of anybody of my acquaintance who was poorer than she, so I went and gave it to her. And what do you suppose? On the next Sabbath day she brought the whole dollar back as a thank-offering and put it into the collection."

There is an old colored woman up in Cleveland, a member of a Baptist church there, who was born a slave, and cannot read a word in any language, and hasn't a penny that she doesn't earn over the wash-tub. But she gives fifty dollars a year through that Church to Foreign Missions alone, in addition to considerable amounts to other objects. Her pastor was talking to her about it one day, and she said: "You don't know the joy I have in giving to Christ. Often as I am

working over the washtub and the drops of sweat fall down into the soap-suds before me, they suggest to me the jewels I am laying up in the presence of the Master by the service I am able to render in this way." I wonder how many of us are giving as much as the poor old ex-slave for the redemption of people in spiritual bondage.

It was this kind of spirit that actuated William Carey when he went out to India on a salary of five hundred dollars. He saw so much need around him that he couldn't spend it all, and he managed to live on one-half of it and gave back the other half to the propagation of the Gospel. It was only a few years until the Government gave him a position at $7,500 a year, in a professorship in the Oriental College at Calcutta. He still continued to live on $250 a year and gave the rest of his income back to God for the salvation of poor men and women around him. During the forty years of his life in India, he was not only able to do a full man's work, but was able to turn back into the treasury of God in cash, out of his sacrifices, the magnificient sum oof $230,000.

Dr. John G. Paton, whose life many of you have read, wrote a book that has sold all over the world, and a hundred thousand dollars came in as the profits on that book. He might have bought a fine house, and got an automobile and gone around running over people and having a good time generally, as many others do who are blessed with money! But what did he do with it? The whole hundred thousand dollars went back into the salvation of the cannibals for whom already he had given his life. Tell me, would anything but the spirit of Jesus Christ have inspired these sacrifices? Tell me, you men here to-night, how far, by this test, have you and I entered into the spirit of our Master?

I sat listening to a minister in Washington two weeks ago, who said that in going over the mountains on a train on a bitterly cold night, rushing down grade at a terrific speed, all at once the air brakes were applied with such force that everybody was nearly thrown out of his seat, and very quickly the train came to a dead stop. Then, in the cold, blustering night, a few of them got out with the engineer and conductor and went forward to where the man was with the lantern who had stopped the train, to see what was the matter. They found that in the intense cold a rail had broken just at one of the sharpest curves. As the engineer looked at the conductor and the train with two hundred and fifty souls on board, he said to him, "If we had struck that curve at the rate we were going, it would have been moving-day for us all." And

the old night-watchman, at a dollar and sixty cents a day, all bundled up in the cold, and with frost all around over his whiskers, said, "Yes, and if I hadn't got here fifteen minutes ahead of time, you never would have known that the break was there. I was afraid of this curve, and I came early that I might get here before the train."

When men and women are rushing forward in terrible peril to their eternal doom, it is an awful thing to be even one minute too late. I would rather belong to a Church that undertakes, in the strength of God, to be fifteen minutes ahead of time, rather than five minutes too late. I want you, my brother men, to bear in mind that every year, five hundred thousand people in our own mission lands die in ignorance of Jesus Christ, a number equivalent to the entire membership and field of our Church in this land. What does that mean to them? What does it mean to Him who for their sakes laid down His life? What does it mean to me? What would it mean to me if I were in the place of the man who lives like a beast and dies like a dog? Has not the time come, after fifty years of experience, with open fields that we are capable of evangelizing by giving an average of sixteen cents a week, has not the time come when the business men of our Church should rise up in their might, and, under the leadership of the Spirit of God, organize a campaign which will mean speedy and complete victory? If we have the spirit of soldiers, that is what we will do.

I was reading the other day in the Saturday Evening Post the story of the commander of one of the five or six Japanese vessels which went into the harbor of Port Arthur to attempt to block that channel. The Admiral had called them together the night before and said to them, "I congratulate you, men, that you are permitted to lay down your lives for your country. You are going on a magnificent expedition, and we never expect to see you back. But you are going to save our country's honor and our country's freedom." And they sent word around, with that kind of an explanation, among the vessels, and asked for twenty-seven volunteers to carry those boats into that harbor, and before morning two thousand men had came forward saying: "Give us the privilege of going to death for the sake of Japan." And many of them, in the intensity of their desire to go, had bitten off a finger in order to write in their own blood the petition asking for the privilege of going. Two thousand volunteered when only twenty-seven were wanted! And will we allow men, for national honor and glory, to make sacrifices that you and I are not willing

to make for Jesus Christ and the redemption of all the world?

When Christ gave us this work to do, He also gave us a motive that should move us even if nothing else would. He said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

A few years ago a boat was lost off the Northwest coast of Ireland, in one of the storms that visit that sea. Almost instantly out from the shore a life-saving crew went to the rescue of those who were perishing. They reached the scene of the wreck and gathered up one after another into the life-boat and started back, thinking they had secured them all. But after they had gone a little way, someone saw a man drifting out to sea on a broken piece of the vessel. They said, "We must go for him." The sailors, with one glance at the boat, said, "No, we are already overladen, we will go to shore and come back again for him." They got safely to shore and were turning again to go after that one last man, but as they turned to face the sea, it had increased so much in fury that even those brave Irishmen turned away from it, saying, "It is courting death to go out on a sea like that, we had better leave that man to the mercy of God." And they were just turning to seek shelter from the storm, but one young man stood still, and as they stopped to see what he meant, he said, "If anybody will go with me to help with this boat, we will go and see what we can do, anyhow." His old grayheaded mother overheard his statement and, rushing forward, she flung her arms around his neck, begging him not to go. "You know very well," she said, "how your father was lost at sea. And two years ago your brother William went to sea and we have never heard from him since; he has been lost, too. And now if you go, my last and only support in my old age will be lost, and I will be left alone and helpless." If anything could have kept him back, it would have been his mother's passionate and tearful appeal. But, putting her arms tenderly from his neck and kissing her goodbye, he tried to comfort her with the thought that God was there in the storm as well as here in the calm, and with another young fellow, who bravely volunteered, they went out on that perilous voyage. They were lost sight of very quickly in the mist and haze, but every eye was intent in that direction for the first glimpse of their return. Finally they were rejoiced at seeing the boat coming back, but they were not yet able to discern whether the third man had been found, the man for whom the others had risked their lives. So they called out to them the question, through a speaking-trumpet,

"Have you found him?" And over the angry storm the answer came back: "Yes, we've found him, and tell mother it's brother William that we've saved!"

Our elder brother, the Saviour of men, not only risked His life, He poured it out to the death, that He might make us and call us, His brethren. And now, to give us motive enough, if need be, to lay down even our life to rescue other perishing brother-men, He says to us, "Inasmuch as ye have done it unto one of these least, ye have done it unto Me." What will each one of us do, or bear, that we may "gain for the Lamb that was slain the reward of His sufferings?"

CONFERENCE

FOLLOWING MR. J. CAMPBELL WHITE'S ADDRESS.

In opening this Conference, the Chairman, Mr. A. P. Burchfield, said:

After the earnest address of this evening, we are now ready for the Conference. We will have fifteen minutes for that and we would like to have just as many short speeches as we can have. Let them be terse and to the point.

For myself I want to say that when Mr. Watson sent me the statement that he wanted a business men's meeting in this convention and asked me to preside, I sat down and commenced to think and my thought took the direction of asking why was this meeting planned. And there could be only one conclusion that anyone could come to and that was that the laymen of the Church needed to be stirred up. And then it became personal and my thought was, what is *your* obligation? Have you met *your* obligation?

And now, my brother, it is for you and me to sit down quietly and think, think it out, think through it, think all around it, and then say, Am I doing my duty as the Lord expects me to do it? What is the limit of my obligation? Is it the limit of what the Lord is prospering me with? I am not going to put it at the tenth. That is the smallest limit that any Christian should put down to his beneficence to the Church. It is his duty to give at least a tenth of what the Lord puts in his hand, for it is not yours and it is not mine, it is God's.

And then when you come to think about the obligation of why you live, why God has put you here on this footstool at this present time, it is to do what God plans that you should do. You are not merely a factor, but you are working out God's purpose, and to Him we are accountable, whether we work that purpose out right or wrong.

And that brings us back to what we started with. It is thought. We must think. What is our obligation to Almighty God? And then we must ask God for grace to see that we carry it out.

Now I hope that we will have some few remarks from other laymen in the meeting.

MR. WM. LITTLE, Marissa, Ill.: It appears to me that if there is a religious denomination in the Church of Jesus Christ that ought to be a missionary church, it is the United Presbyterian Church. A church that sings in all its worship David's Psalms ought to be a missionary Church and a foreign missionary Church at that. I believe it was given to David more than to any of the other prophets of old to look in vision down into the future and see the glory of the kingdom of Jesus Christ. He could see the little handful of corn sowed on the hills of Palestine increase and grow till the earth shook with the mighty hosts of God's redeemed. He could look down for thirty centuries and see the United Presbyterian Church at work in Egypt and in India under the leadership and management of Dr. Giffen, in the Sudan, the Cush or Ethiopia of the 87th Psalm.

What are we here for? What brought us here? Why are we in the Christian Church? We are not of the stock of Abraham. We are of an ancestry that were Gentiles, an ancestry that got its salvation from the foreign missionary. As a matter of gratitude we ought to be missionaries in every phase of our lives.

I have been examining the statistics of the United Presbyterian Church somewhat of late and I am satisfied there are not less than 375 congregations out of nearly a thousand of our denomination that could support a missionary and his wife and pay them a salary of $1200 a year and carry on the work they are now doing and never feel it, if there was a proper consecration of the money in the pockets of the people of those congregations. We are not meeting our obligations, we are not trying to and I believe that this movement to-night, the movement that has culminated in this Jubilee Convention, is a crisis in the United Presbyterian Church and that we are to push forward farther and more rapidly than we have ever done. I think our good brother, Campbell White, struck the center of the target when he said that the grace of giving is the most educating and uplifting grace that God has granted us. We have not practiced it enough to realize that it is more blessed to give than to receive. We have lived like the old farmer who prayed that the Lord would bless him and his wife, his son John and his wife, "us four and no more." That is the way we have lived. Dr. Patterson, of Princeton, Ind., was sent to the Presbytery of Southern Illinois to work this movement up. He did it most grandly. He came into our congregation one night.

If you ever saw men and women hang their heads and look sneaking, you would see them there. I met a brother the next morning and I said to him "What is the matter?" "Don't talk to me," he said, "I was mad last night. But the Dr. told us the truth. I told my wife when I went home that it was not true. We sat down when we went home and got out pencil and paper and got down to figures. The Dr. was right. I feel mean this morning, and don't you say very much to me about it."

I met another on the street. "What do you think of it," I said. Said he, "I have been giving a hundred dollars to missions. I just saw one of the members of our committee a little while ago and I told him I had a check for another hundred whenever they saw fit to call for it."

And I believe this movement all through the Church will increase until the garner will be filled. And let us increase the spirit of giving among our young people. What a glorious spirit it is. It is manifest in the gift of God's Son to the world.

> For the heart grows rich in the giving.
> All its wealth is loving gain.
> The seed that mildews in the garner
> When scattered fills with gold the plain.
> Give strength, give thought, give deeds, give pelf,
> Give love, give tears, and give thyself.
> Give, give. Be always giving.
> Who gives not is not living.
> The more we give, the more we live.

MR. D. T. REED, Pittsburg, Pa.: Sixteen cents a week! The question has been asked, Is this thing visionary? Now, I believe that it is more visionary to think that we *cannot* raise sixteen cents a week. I believe that it is possible for a poor person to give this amount of money for this reason, that God will pay a man back more than he gives. We have this promise which you can all recall in Malachi, that if we perform a certain duty God will open the windows of Heaven and pour out a blessing. And further he says that He "will rebuke the devourer." And that splendid word of Paul, "God is able to make all grace abound toward you," and so on,—I cannot recall that passage accurately but you will all be able to help me out in your minds, "*That ye may abound* to every good work."

But this question is not one of ability. I appeal to your experience if it is not rather a question of filling the measure of our responsibility or a question of our interest. And the question comes up here, how can we get to fill our responsibility? And

I would suggest, as has been suggested before, that we look back to the example of Jesus Christ. Just look at Him as He wept over Jerusalem; and as we dwell upon that scene, will not our hearts go out in love and joy as we look on Jesus Christ and hear His words to the woman of Samaria, can we not get some idea of His purpose to help others than the Jews. And when we look at the Spirit's direction to Philip that he should go and instruct the Ethiopian eunuch, I am sure that we will be persuaded that God means to help others. And then God's commission to Paul to carry his name among the Gentiles. We need not question our responsibility to help all men.

Now if we look back at Jesus Christ in His humility and His self-sacrifice, we shall be helped in this spirit. His love should inspire us. To illustrate, a young man came to our Church a few years ago. He was a printer by trade. There was nothing about him that I saw to attract one especially. But one day a missionary came into the Church and made an appeal for China. The young man said, "I feel that if the Lord opens up the way I will go to China." And so he is there to-day. And I hear about how he is living on rice and chicken and condensed cream and hardly anything else. Think of his sacrifice, how he cannot go out at night because he cannot find his way back in the darkness in those streets. He lives on next to nothing. When we look at a case of that kind our hearts are going out to them, if we know these people. And I tell you, if you have a friend of that kind, you had better cultivate his acquaintance because he will be a wonderful inspiration to you. And especially, if he tells you he prays every day for you, your heart will go out to him and you will be able to do more.

I feel that Mr. White has laid something upon my conscience to-night and upon yours. Now let us see to it that we do not neglect these convictions that are given to us. If we follow the leadings of our convictions there will be a great blessing come upon others through us.

Mr. J. J. PORTER. Pittsburg, Pa.: Mr. Chairman, after the magnificent address we have had to-night, I feel like offering a sentiment for this meeting: May we everyone here present to-night live to see the United Presbyterian Church strong enough numerically, spiritually and financially, to give a million dollars a year to foreign missions and a proportionate amount to every other department of the Church's work.

To my mind, there are just two things that men can give, that

the Church can use to-night, that is, men and money. If we had the million dollars to-night, have we the men and the women to go? If we have the men and the women to go I believe, yes, I know that God in answer to prayer would give sufficient consecration to raise the money. What we need that men can give is workers, the men and the women that do the work. How will we get them?

First we must begin in the home, with the mothers and fathers, teach the sons and daughters that the most satisfying work, the most enduring work, the noblest work, the grandest work in the world, is the work of saving souls, especially in the Gospel ministry.

Secondly, take our educational institutions or seminaries, our denominational schools and colleges and make them what they should be. Look at all the noted men and women who on a meager equipment and paltry salary, do such magnificent work for the Church and for God! Give to Westminster, to Monmouth, to Tarkio, to Cooper, and to those other noble institutions, better equipment and more of it, better professors and more of them, so that they will satisfy the very best of our Church and then we shall have the men that we expect to see coming from these institutions, cultivated, Christian, Spirit-filled United Presbyterian young men and women, fit for the Master's use, ready to go forth to do the work that God gives them to do at home and abroad.

Thirdly, let our schools in Egypt and India become what they should be. Give them grounds, buildings, equipment, teachers to command the very best people over there and you will get them to be self-supporting from the start, and you will get into homes and families and individuals that you can reach in no other way, and then we shall have workers that will go forth in these foreign fields and be more effective for God in the daily work of life than anybody we could send from here. We must keep on sending teachers, but develop these schools, and the question will be solved and my toast will be answered: A million dollars a year for foreign missions, and a proportionate amount for the other work of the Church.

MR. T. J. GILLESPIE, Pittsburg, Pa.: I suspect that when Mr. White spoke to-night and presented his figures he took the breath away from some of us. He made a magnificent presentation of the work to be done, and he aimed very high. The trouble with high aiming sometimes is that you shoot over the heads of the

people, and I suspect that this went over the heads of some of us.

I would like to come down a little. I hesitate to speak after such a magnificent address at all, because there is difficulty in coming down to every day, common affairs. Yet it seems to me that we have to get down to the place where we live. And what I want to say is something that will hit you and myself and will not go over our heads.

I suspect that a good many of us are saying something like this: "Oh, yes; I believe that the United Presbyterian Church could raise that million of dollars if its rich men would give as much as they ought to give." And as you and I do not put ourselves in that category, it does not hit us at all. Now, I want to say that the United Presbyterian Church can raise that million dollars only when everybody, rich and poor, gives his proportion to this work. There are only a very few rich men in the United Presbyterian Church, and what we want is more men and women consecrated in heart and consecrated in pocketbook, and then we will raise the money. But don't let us put it off on someone else. Don't let us pick out the man in our congregation and say if so and so would give as he could afford he would send out a missionary, and then satisfy ourselves with what we are doing. As we look over the Church, let us remember that there are comparatively few very poor people in our churches. The gospel of Jesus Christ has such an uplifting effect that you do not have the men as a rule that are down in the slums. The gospel has lifted them out of the slums, as a rule. And when we want to get men out of the slums we go down to them with the Gospel and they are soon out of that neighborhood. But the people of our Church—you and I, that means, my brother—you and I want to get our standard of giving raised higher. Do not let us apply this to somebody else so much as get it right home and see what we ourselves can do, as individuals and in our congregations, to uplift the standard of giving, to uplift the standard of consecration to the work of the Lord. When this matter was talked about some one said it would be a mistake to let this ocasion pass without something of a forward movement toward larger things in the way of giving, and my answer is, that it would be almost criminal if we did not take some measure to reach our congregations and lift up the standard of giving for the work of God abroad and for the work of God at home.

Mr. SAMUEL YOUNG, Pittsburg, Pa.: Christian brethren, hearing what we have heard to-night, and feeling, as I am convinced

we feel to-night, after this inspiring word picture of the great work of the Church in the future, the hope of the Church for the future and what it is possible for the Church to do in the future, it seems to me eminently fitting that this great convention of Christian men should take some definite action in answer to the call of God that has come to us by the mouth of his servant this evening. I therefore ask permission to submit the following:

"Inasmuch as the present opportunities before our Church for large missionary activity demand a far greater and more liberal response than has heretofore been given; and

"Whereas, We believe that our Church is abundantly able to meet these needs fully, if it can only be aroused to realize how great are the issues involved; therefore,

"Resolved, That this Business Men's Meeting, through its chairman, appoint a committee of seven men to consider the best form in which to give effectiveness and permanence to a forward missionary movement, and ask this committee to report at the closing meeting of the convention to-morrow evening."

The CHAIRMAN: You have heard this resolution, what is your will?

Mr. W. S. HEADE, Cambridge, O.: I wish to have the honor of seconding the motion that has just been made by my brother. It seems to me to be a work of supererogation to say anything in support of the resolution. I cannot conceive that anyone in this presence to-night could be opposed to it. We want, to-night, certainly, to crystallize these burning words that have come from our brother and go back to our congregations and try to get them up to that spiritual uplift that we have had here to-night.

Brother White has been with us and I must admit that when he came into our pulpit and told us what we had done (I had never examined it very carefully before), I was very sorry that there was not a knot hole so that I could go through the floor. The probability is that brother White will be around in your congregation some time and you had better begin to figure up and see where you are. Brethren, we do not work enough. The fact is that our pocketbooks are not consecrated or educated to giving as they should be. And we want not only to give ourselves, but we want to go back to our congregations and, by our giving and by our teaching, and by our example, to convince them that we have the missionary spirit which should pervade the whole Church.

I am thankful that I belong to a Church where the giving of the tithe is prominent. And yet, when I come to think of it, I feel that I have given nothing in comparison with that which God

has given to me. When I think of the gifts that have been showered upon me, I feel mean to think that I have sat down and virtually said that I have done all that I need to do, when I have given a tenth. And I pledge this convention that, under these burning words, I shall try to consecrate my pocketbook so that there may more of it go into the Mission Boards of the Church.

(The resolution as read being put to the vote of the Convention was duly carried.)

The CHAIRMAN: The hour has about arrived, or is fully arrived, when we should close this meeting. It has been a very interesting and instructive one, and we should carry to our homes as delegates from this Convention a warmth of such a meeting as this. Let it inspire us, as the last brother has said, to do our whole duty in this connection. There is one committee of the United Presbyterian Church that I would like to see wiped out and that is the "Ways and Means Committee." I have been on it a long while and we hope that it will be abolished in the near future, because you will no longer need it.

(On motion, time was allowed Mr. A. W. Pollock to make some remarks on the subject of the Conference.)

Mr. ALEXANDER W. POLLOCK, Washington, Pa.: Mr. Chairman, I only wanted to emphasize a few things that have been said. Our chairman, in his opening address, struck the keynote, I think, of what the Church needs to arouse us, when he spoke about the purpose for which God brought us into being. The trouble with the mass of the men and women of our land to-day is that we do not realize why God created us and why He is sustaining us in being. He brought us here that we might serve Him to the best of our ability, with our whole soul, heart and mind—and that means pocketbook and everything else.

And another thought. The next speaker, I believe it was Mr. Reed, mentioned that verse in Malachi where God challenges us to bring the tithe into the storehouse. And I would like to ask this audience how many of you have ever dared to test God in that particular. I know, in my own observation, in my own experience, that God will answer and He will fulfil that promise, just as well as any other that He has ever made to His people. We are ready to believe Him when He said that He would give us a seed time and harvest, summer and heat, we believe that; but when He says, "Bring all the tithes into the storehouse and prove Me now herewith and see if I shall not open the windows of Heaven," we hesitate, we can hardly agree with what God says

about that. I have in my mind a congregation that was regarded as rather close-fisted, and when it was aroused on the subject of missions and opened up its heart, the pocketbooks came open too, and God poured out a blessing upon that congregation. And He is blessing it yet, and it is twenty odd years since they were stirred up. I have known of individual instances where God has fulfilled that promise to the letter, and I can say to the brethren that I have had it in my own experience, and I have had it this week already. I have given not nearly so much as I ought to, but I have given a son to the cause of missions and I have a nephew in the field. And God has blessed me and will bless you, and I would like to see our Church aroused until we have all that we need.

We depend entirely too much on God doing the work which it is our duty to do. We pray too much—that is in proportion to what we do. What God wants is *work*. *Do, obey* His commands, and then He will provide the blessing. Go into the average prayer meeting, and how is it? The minister leads the people and he prays that God will pour out His Spirit upon this meeting and upon the Church. And a good elder over in the corner repeats the same petition, and another over here repeats the same thing. He may change it and say, "paur" out, instead of "pour" out. And they go home and sit down and don't *do* a thing. Can we expect God to pour out His Spirit upon us? We are continually asking for the Spirit and not using the measure of the Spirit that we have already got. Every man and woman born into the kingdom has the Spirit of God within him, and if he wants more of it, let him go and use what he has got and God will increase it. The child born into the home has every bone and muscle it ever will have, but let it lie in its crib and what will it amount to? God has given you the Spirit. Use what you have, and then go and ask Him for more. But don't you think it is an insult to the Almighty to ask Him for more of His Spirit when He has already given you a measure of it and you are not using that? Have we any right to expect Him to give any more? When God has given us His Spirit and we just simply lock it up in our hearts or lay it aside and do not use it, can we expect more of His spirit. Let us wake up and realize what God places us here for, and go to work with all the powers of our being, and then we shall have all the spiritual power we need, we shall have all the money we need, and we shall have all the men and women to go to foreign fields that we need.

REV. A. T. PIERSON, D. D.: May I make a suggestion that is more appropriate now than in my address to-morrow night? Put that address of Campbell White into a cheap tract form. It is the most powerful appeal on the financial aspect of this question that I have heard in forty years. Put it in a cheap tract form that may come into the possession of every member of the United Presbyterian Church. I will take a thousand copies of the tract myself and be glad to distribute them, because I understand the substance of that address and it is a mighty appeal and it ought to reach to every individual in the Church of Jesus Christ; and I will help to distribute it the world over. I make this suggestion now, that you should not only embody it in a volume containing the proceedings of your Jubilee Convention, but put it in a cheap form, that it may reach everybody in your Church.

The CHAIRMAN: To carry out the thought that has just been expressed by Dr. Pierson we are going to send this to the committee and ask them to take up the matter of printing this pamphlet.

Carrying out the instructions of the resolution, the chairman appointed the following committee, to report at the close of the Thursday evening session:

THOS. J. GILLESPIE, *Chairman*;
W. S. HEADE,
R. C. MCMASTERS,
D. T. REED,
REV. B. A. MCBRIDE,
J. A. LEFKAR,
SAMUEL YOUNG.

MRS. E. M. HILL

Foreign Secretary of Women's Board, Who Presided at the Women's Meeting.

WEDNESDAY EVENING—WOMEN'S MEETING.

Women's Work for Women—Its Past: Mrs. W. W. Barr.

Women's Work for Women—Its Present: Mrs. J. P. White.

Women's Work for Women—Its Future: Miss Elizabeth Irvine.

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WOMEN'S WORK FOR WOMEN—ITS PAST.

MRS. W. W. BARR.

The scientist reads the record of God's deeds in earth and sky. The historian writes the story of God's ruling in the affairs of men.

We are seeking to declare in this convention God's mighty acts among the heathen, to record the marvels of His grace in human hearts and lives. What hath God wrought through the women of the United Presbyterian Church for the women of India and Egypt.? This question changes into an exclamation of wonder, as the record unfolds. The story of this work is the picture of a river whose source is a single spring, but which, gathering volume as it flows, expands into a noble stream capable of having navies on its bosom. The secret spring of Women's Work for Women can be traced to the work of the Holy Spirit upon some responsive heart. Its first manifestation within the range of this review is seen in the organization of the first Foreign Missionary Society of the Associate Church, at Massie's Creek, Ohio, in 1837. This was followed in 1838 by the First Foreign Missionary Society of the Associate Reformed Church, in the First Church, Allegheny. These two small bands are rightly regarded as the pioneers of that mighty host who have since enrolled themselves under the banner of King Emmanual for the conquest of India and Egypt. The leaven of missionary zeal continued working. Other societies were organized, so that when in 1874 the General Assembly recommended the women to give of their contributions to establish schools for girls, and Zenana work, there was a ready response. The following years witnessed the multiplication of congregational societies, the organization of presbyterials and the formation of the Women's General Missionary Society. This required a means of communication, and a source of inspiration, and the Women's Missionary Magazine was established. The present proportions of this work may be seen if we consider that we now have 63 Presbyterials, 1019 local societies, with a membership of 26,575, and the gifts for the work in India and Egypt during the past year alone were $50,214.

A special feature in the development of the Women's Mission-

ary Society was the beginning of the thank offering. Like every other forward movement, this one was born out of a great sense of need. In 1887 the cry of India's and Egypt's starving millions for the bread of life was met by the word *retrenchment*—(a word ominous to the life of the church at home, as well as to the growth of the work abroad). The agony born out of sympathy for the needy was voiced in the call for a thank offering in 1888. That honored mother in Israel who devised this plan for relief, herself laid one thousand dollars upon the altar on that occasion—$500 of which was given to Foreign Missions. The first thank offering at that time amounted to $5,919. Since then the total of such offerings to Foreign Missions alone have been $124,320. Let it be born in mind that these offerings have been only the outward expression of the inward longing to see the women of India and Egypt brought to Christ. Such outward expressions must necessarily be very imperfect. Ofttimes what is in the heart is hindered from outward expression. What a precious thought that our present mercies and future rewards are not limited to our actual accomplishment, but extend also to the good we would do. So every one who has longed for, prayed for, or labored for her sister in India or Egypt must be reckoned as contributing to this great work. We are persuaded that some of those who remain at home will share equally in the final triumph with those who have gone forth, because their sacrifices have been no less. Take for example the members of the Women's Board. It would be impossible to estimate the time and energy they have given to this work. The selection of suitable female missionaries—the building and support of boarding schools—the erection and furnishing of hospitals—the zeal and strength expended in promoting an ever increasing interest in the literature and thank offering departments—these all and much more have demanded that these women give themselves to the work. Side by side with these laborers (we refer to our Women's Board), have been the members of the Magazine Committee, which for seventeen years has proved a sun whose radiance disclosed what was being done, and also revealed that there was yet much land to be possessed. These have been the wise leaders of women's work. But all in vain would have been their leadership, if it had not been supported and backed up by an army of loyal hearted women, in all the walks of Christian life, who have given their time and labor in our missionary efforts, and of their toil won earnings in our treasuries, and of their foremost prayers—the best gift of all—in helping on the

cause, and in working out the results. Of all these our record must be blank. God's record will fill it out, with names and deeds shining like the stars forever and ever. But what of the fruitage of all of our longings, prayers, labors and gifts?

The Work Accomplished.

The work done divides itself naturally into four parts—First, *Schools.* It was early recognized that blindness of mind as well as hardness of heart must be dealt with in solving the heathen problem. Hence the opening of schools for the youth. The separation of the sexes at an early age demanded the establishment of girls' as well as boys' schools. In the girls' schools the needs of the coming woman were considered, and as far as possible supplied. These needs were many. She must receive literary training in order to command the respect, and prove a fitting companion for an educated husband. She must be educated industrially in order to understand how to make the word *home* real. She must be taught the word of God that she may be adorned with the beauty of holiness. The practical effect of such culture is illustrated in the history of Bamba, who was the first fruits unto God of our girls' school in Egypt. India's royal Prince, Maharajah Dhulup Singh, himself a Christian, seeks this comparatively obscure girl as wife, because he finds in her the gifts and graces that compel admiration, and awaken love, but above all, because of her sterling Christian character. And the result to the mission was most helpful, at a time when aid was sorely needed, for the prince, as a thank offering to the Lord for the gift of a Christian wife, presented to the mission in his wife's name, a sum sufficient to blot out its debt of £1000, and promised £500 annually to support two additional missions, and years afterwards, just before his death, he gave to the mission two sums of £2000 each.

Follow a girl in one of the more advanced schools for a single day, and you will observe her mastering advanced English, acquainting herself with the sciences by which many of her superstitions are at once undermined, showing her skill as a musician and proving her ability as a seamstress or a maker of bread. Mark her as she readily recites Bible verses, or answer questions in our shorter catechism. Consider all this, and you can form some conception as to the work done in our schools.

Second. *Zenana Work.*—This is especially, though not exclusively, work among mothers. The discovery was soon made that little progress would mark our mission work as long as the

mothers entrusted with the training of the children remained ignorant and superstitious. The Zenana worker entered that portion of the home allotted to women (usually the worst portion of the house) and with Bible in hand, and wisdom and love in her heart, sought to carry light and hope to those whose spiritual state was only faintly symbolized by the gloomy abode in which they dwelt. The worker tried so to impress the love of God upon that cold dead heart, as to awaken a responsive chord of love within. The success of this work is evidenced by the fact that more homes were open to their visits than our workers could possibly enter and the pupils of harem workers number 2760.

This work in the school and in the home, supplemented as it was by instruction in Sabbath school and prayer meeting, had one common aim—the transforming of women from the condition of ignorance, impurity, superstition and slavery, into that of knowledge, purity and equality with the other sex. In doing this there was taught absolute fidelity to the marriage vow, duty of mothers in regard to the souls as well as bodies of their children; in brief, the New Testament high ideal of life and hope of blessed immortality.

Third. *Medical Work.*—Catching the inspiration of our blessed Lord's example, who healed the diseased as well as taught the multitudes, our workers established medical missions. The need of this work was in startling evidence. The awful fruits of heathen practices manifest themselves in the bodies of its devotees. The need of women's ministry to women was most pressing, because by custom the male physician was excluded from women's dwellings. All who have worked in this department are worthy of honorable mention, but we can refer only to those whose work has been specially prominent. Miss Maria White our first medical missionary was sent to India in 1886. Listen to a fragment from her last report. She says: "Regardless of hindrances, there has been an attendance at our hospital of 20,847 patients; this in one year." The Bible instruction has been regularly carried on, and not one patient even left the dispensary, without hearing of Christ and His love. We all remember another woman who wrought mightily in medical work in India, Dr. Sophia Johnston. Her herculean frame was more than matched by the greatness of her heart, and willingness to undertake for her suffering sisters. She was taken in the midst of her labors, from duty to reward, in 1902.

As our view passes over to Egypt, two other women physicians

rise before us, Dr. Anna B. Watson and Dr. Caroline C. Lawrence. Every year since they went out has witnessed to their increased devotion and usefulness.

Our Foreign Secretary, Mrs. Hill, says in her last report that "we have in both missions, 3 hospitals, 4 dispensaries, 4 physicians, 2 trained nurses and other assistants, with property approximating thousands of dollars," and then there is urgent need for more workers.

We must not omit the village or itinerating work, a very important department to which our missionaries have devoted many weeks of each year. Thousands of women have been waiting for the gospel news, who never have been reached, because of the lack of workers. One tells us that there has been known to be 100,000 women in one district, with but one missionary to tell them of a loving Saviour. Miss Wilson told us last year, that when teaching the women to ask a blessing before eating, a sick woman said, "I always say 'O Guru' when I go to mix my bread, or otherwise the flour would blow away." Another said, "Until we tell lies, steal and slander our neighbors, our food will not digest." All such heathen ideas, our woman missionaries have been laboring to dispel from these densely ignorant people.

Dear friends, does not even this brief and very important survey of what God hath wrought for the women of India and Egypt through the women of the United Presbyterian Church furnish abundant ground for *Thanksgiving?* Shall our gratitude to God not be free and full, because He has counted us worthy of such service? On the principle that he who serves most is most exalted, surely God hath highly exalted the women of the United Presbyterian Church. Let us never cease to praise Him for the position assigned us in His vineyard. The task undertaken was that of elevating womanhood of India and Egypt from the condition of being the slaves of heathen masters to the position of being helpmates and companions for Christian men. We assumed the place of emancipators, and proposed to strike from our sisters in these lands the chains of ignorance, error, prejudice, superstition and custom, and introduce them into the light and liberty enjoyed by those who know and do the truth. We have proposed to take these helpless victims of environment and lust, give them power, and send them forth to help and bless others. Truly the work undertaken rose before us like a great mountain. But what gratitude should fill our hearts, as each succeeding year of prayer, and labor, and sacrifice, made more clear that God was again fulfilling

that vision of long ago, and the great mountain was becoming a plain. We must not overlook the fact that the work done could not be judged by the results seen. This has been largely foundation, and therefore hidden work. But just as one wishing to rear a lofty, stately edifice wisely expends much labor on its foundation, so very much of the endeavor put forth to Christianize the women of Egypt and India, though never revealed until the "books are opened," has been most wisely directed. Surely we who laid the foundations shall rejoice as much as they whose hands place the cope-stone. He that soweth and he that reapeth shall rejoice together in the harvest. Yet we must not fail to thank God for results that do appear. Let us look at some statistics. In Egypt the number of female communicants for 1903 is 3302. Number of women and girls attending Sabbath morning services 5879, number of women and girls attending mid-week evening services 1313, number of women and girls attending women's prayer meeting 3366. (We could not obtain similar statistics from India.) In each of these lands that splendid temple, the dwelling place of God, into whose walls thousands of the women of India and Egypt are already built as living stones, is rising in glorious grandeur. Nor is this all, we behold that in the spirit of the saved ones, which causes us to strike a still higher note of joy and thanksgiving. These women recognize that they have been saved to serve. Are we surprised that, burning with indignation at the place allotted her in heathenism, the Christian convert feels that she *must* tell her heathen sisters of the gift of Christ. So eleven Women Missionary Societies in India, and eight in Egypt are already doing effective work in saving others. The same blessed Lord has laid the same precious burden upon their hearts as upon ours. The spirit of missions is self multiplying. It is the spiritual banyan tree, whose extending branches droop to earth only to take root and form other trees, and so on until a forest grows from a single plant. Then ours is the joy and inspiration of hope as we face the future. What we have accomplished is the sure prophecy of what will come to pass. Just as the smiting of the mountain top by the sun is the assurance that he will rise higher and flood the valleys, so what has been accomplished is the certain precursor of the full orbed day, when India and Egypt will be bathed in the glory of Gospel light.

Surely our venerable sister, our first woman missionary to India, Miss Elizabeth Gordon, now spending life's sunset quietly in her western home, burdened, though she be with years, and in-

firmities, must joy before the Lord, even with the joy of harvest as she sees how far beyond her brighest vision of hope, fifty years ago, is the present reality in India. Certainly, that raptured soul, Sarah B. Dales (afterwards Mrs. Lansing), our first woman worker in Egypt, and to whose devotion God set his seal by giving her the first girl convert in Egypt, must rejoice with joy unspeakable and full of glory, as she welcomes to heavenly fellowship, the ransomed ones promoted from the land of the Pharaohs. May their joy and thanksgiving find an echo in each heart here to-night.

WOMEN'S WORK FOR WOMEN: ITS PRESENT.

MRS. J. P. WHITE, TOPEKA, KANSAS.

There never was a time like the present. The glories of all the past ages are not to be compared with the glories of the twentieth century. The Hand of God has led men in their achievements, in art and literature and science and invention and discovery, and, in an especially marked manner, in the cause of the world-wide evangelization.

In "The Crisis of Missions," that little book that has done so much to stir men's hearts by laying upon them the burden of countless millions dying without a knowledge of Jesus Christ, Dr. Pierson says: "God's ancient Israel were led by a pillar of cloud and fire. It was dark, yet light; mysterious, yet luminous; obscure, yet glorious; instinct, with divine intelligence; vocal, with divine utterance. Wherever that pillar moved or rested, His people were to follow or halt, and to move in its sacred shadow, were to be guided by His wisdom, guarded by His power, and shielded by His protection. That pillar was a visible symbol of the Providence of God, which through all the ages remains, to His people the perpetual signal of His presence, power and pleasure. We are to watch that pillar of Providence, march when and where it moves and halt when and where it rests."

We who have been following this pillar of Providence in world evangelization, see, in this year of our Lord, 1904, the widest door of opportunity that has ever been opened to the disciples of Christ in any age, and to no Church does this door of opportunity open wider than to our own.

One hundred years ago, a certain denomination over in Scotland, for many hours discussed the subject whether or not it was the *duty* of the Church to send missionaries to the heathen.

Fifty years ago, the Christian world was just beginning to awaken to the needs of perishing millions. Our own Church caught the spirit, and the Gordons and McCagues and Barnetts went forth to tell the old, old story in new strange tongues. These

fifty years of blessing have been recounted by the previous speaker.

How our hearts are filled with thanksgiving because of God's marvelous dealings with us, and we exclaim, "Hitherto hath the Lord helped us." With the mantle of our fathers upon us, we stand in a position of great responsibility. Multitudes, in their need, eagerly stretch forth their hands to receive the blessings and rich miracles of grace which follow the teachings of Jesus.

Egypt and the Punjab, India, lie before us, open and accessible, awaiting the divine message. For the sake of neglected childhood, and outraged girlhood, and suffering womanhood and cursed manhood; for the sake of poverty-stricken, famine-ridden lands; for the sake of filth-destroying, disease-devouring homes; for the sake of the wretchedness and woe and want, that call out to us from every city and village, let us, with eagerness and earnestness, view the great fields where God has given us the privilege of being His co-laborers.

They lie in tropic zones, where burning sun, and scorching sand, and plagues innumerable, have tried the staunchest hearts, but these things have all been counted as nothing by those who have gone forth to sow the seed of truth. They lie among people who bow before gods of their own making, and among those who own no God but Allah, and Mohammed, the prophet of God.

The former attitude of these people toward Jesus and His work, was indescribable hostility, but years of Gospel teaching have so permeated the minds and hearts of many, that not only have 16,434 come out on the Lord's side, and 40,000 allied themselves with us in our Christian communities, but, in God's Providence, hundreds are asking for baptism in India, and every city and village in Egypt is open for a Christian school.

Missionary activities run out in many different channels, and the present state of blessing is due to all the agencies that are combined for the one great purpose of redeeming Egypt and India to Christ.

The various departments of mission work are so closely related that one cannot deal with one department without touching the whole work. When one speaks of school work, you think of dark-browed boys and girls bending over tasks, in reading, writing, arithmetic, or the Bible; but your imagination must run further, until you see the finished products of these schools, the teachers and preachers, the stalwart citizens that come forth from

Sialkot, India, and Assiut, Egypt, who go out to bless and uplift those lands, and bring light and Christian civilization to them.

Christian education in heathen lands carries in its train the same beneficial results that are seen in Christian countries, and educated, new-born men and women in Christ in those darkened lands have new hopes, new aspirations, new desires in life, and their changed hearts and homes become centers of influence, which, little by little, are transforming the whole of Egypt and India.

When evangelistic work is spoken of, your mind is filled with rather indistinct pictures of black-robed, turbaned Egyptians in a mud house, instructing a few dusky sons of toil, or camels laden with household goods, tents, missionaries, with sun-hats and a group of Punjabi people under some banyan tree, but your minds must run on and on to the large congregations of Indian men and women, as they lift their voices in praise to God in a strange *bhajan,* or commemorate His dying love at the Communion-feast; and to the great assemblies of God's people that meet on the Lord's day, in commodious churches, in the Valley of the Nile.

Then you think of the work called distinctively "Woman's Work." It is the humblest yet the greatest, the narrowest yet the widest of all our foreign mission work.

The Bible woman goes alone into homes, where she meets with one, two or a half dozen women, who are seeking light. No large assemblies, no great concourse of people, but a single Nicodemus searching for truth.

The direct results of the Harem and Zenana work are far less apparent than the workers could hope for. The *many* are diligently taught day after day and the few come out openly on the Lord's side. Women's work is slowest of all departments of our foreign work in its immediate results, but the secondary results extend further than we can measure. Many a pupil in the Harem or Zenana is a disciple secretly for fear of her husband and while she may never have the courage to come out openly and profess her faith in Christ, yet she has it within her power to so instill the truth into the minds of her children that they will some day be the pillars in our Evangelical Church.

The people among whom we labor, themselves realize that the work of our Bible teachers is undermining the foundations of their religion. An old Tamil proverb says: "As the thread, so the cloth; as the mother, so the child." The old customs and superstitions

are perpetuated in the home. It is the mother who ties the charms on the baby's neck to keep away the Evil Eye. It is the mother who places the offering in the baby hand, to be laid on some idol shrine. To influence these mothers for Christ, is a precious privilege indeed.

But the most important work done for Egypt and India is done in our Girls' Boarding Schools. The importance of educating the youth was fully appreciated by those who laid the foundation of our foreign mission work. The pupils in the houses have their lives touched and influenced by studying God's word; the girls in the day school are helped to better lives and often led into acceptance of the Saviour.

But the real reforming and transforming agency in those lands is the Christian Boarding School. The young lives brought under daily discipline and instruction are moulded into divine likeness. With reading and writing and arithmetic come sweeping and washing and baking. As they sew and embroider, they weave into their characters the gentleness and meekness and purity which characterize their Master; and with this education of head and hand and heart they go out to be true home-makers.

That the ultimate aim of our school work—the saving of souls—is attained by these agencies, is evidenced by the large number of pupils who profess their faith in Jesus.

What is true of Girls' Boarding Schools is likewise true of Boys' Boarding Schools. Look at the Pasrur Home where last year 65 openly professed their faith in Christ. Look at Assiut, Egypt, where 79 students made a profession of their faith in Christ and united with the Church; 62 were young men from the Training College and 17 were young ladies from the Pressly Memorial Institute.

Mr. Meyer has said, "To make a man, God begins with his mother." Few of us realize the immense importance attaching to the education of girls. Those who bear the children make our times. She that rocks the cradle rules the world. The Zenanas of India and the Harems of Egypt must be taken for Christ, before India and Egypt will yield to the Gospel.

In her natural, native life, no condition is more pitiable than that of a girl or woman in a heathen or Mohammedan land. As a babe, she is unwelcome; as a child, untaught; as a wife, unloved; as a mother, unhonored; in old age, uncared for and when her miserably dark and dreary life is ended, she is unmourned by those whom she has served.

In her redeemed estate, made a new creature in Christ Jesus, her position is one of mighty influence and power. The transformed life in the home, the influence in the neighborhood, the instruction given to her children, all combine to make her the mightiest factor in the redemption of her race. There is nothing in the Koran that will elevate and give respect to woman and purify the home. At the Parliament of Religions in Chicago, the Koran was extolled and placed on an equality with the Bible. Go to Turkey with her massacres; go to Syria with her fanaticism; go to Egypt, or wherever the Mohammedan scepter has held sway and see there the degraded, ignorant women, the filthy, quarrelsome homes and there you have a commentary on the Koran. Then come to America, go into our Christian homes, see the love and respect of children for mothers, of husbands for wives; see the well kept homes, the dainty, inviting tables; see the parents and children bowing around the family altar, thanking God for His blessing upon that home and there you have a commentary on the Gospel of Jesus Christ.

The homes are the strategic points in our conquest of Egypt and India. The advancement of our cause there depends upon the rapidity with which we take these homes for Christ.

Spiritual and intellectual needs are not all that are considered in our work for our sisters in India and Egypt. We would not be true to our commission, if we did not follow the example of Him who sympathized with the suffering, healed the diseased and raised the dead.

For years, the poor women in heathen and Moslem lands have been shut out from the privilege of medical skill and they were compelled to suffer the tortures of pain and raging fever without relief. In the Providence of God, consecrated lady physicians have given their lives for these suffering women and through their tender ministrations hundreds of homes have been opened to the Gospel. Not only are they skillful in alleviating much bodily suffering, but also are they successful in pointing many to the great Physician, who can heal their sin sick souls. Surely the lame and the halt and the blind that gathered around our blessed Lord, to receive His healing touch, have their counterpart in the crowds that daily throng the clinics of our medical missionaries.

Follow with the mind's eye, for a moment, the daily routine of our 53 lady missionaries and 43 wives of missionaries, itinerating, preaching, instructing converts, giving lessons in day schools, attending duties in boarding schools, such as overseeing cooking,

housekeeping, laundry, overseeing Bible women and teachers, superintending S. S. work, keeping accounts, assisting some aspiring mother to make a baby bonnet or dress that will look like the American's, visiting women in their homes and entertaining in return, joining in marriage feasts, mourning with those who mourn, nursing the sick, dispensing medicines, performing surgical operations, conducting Bible schools; in short, 96 women of our Church are giving their lives a willing sacrifice for their sisters in India and Egypt and the wonderful results show that it is not in vain.

Every year the figures rise higher and higher, indicating more faithfulness, more influence, more reaping of seed sown. To know that 2760 women are enrolled as pupils in the homes in Egypt, and to know that 3669 girls are in our school, and to know that 3302 women are members of our Egyptian Evangelical Church, is to know that these hundreds of women and girls are added to the forces of righteousness, which will eventually bring in the time when the "Egyptians shall know the Lord" and "the Lord of Hosts shall bless them, saying, Blessed be Egypt my people."

The part that the home Church enjoys in advancing the cause of Christ in foreign lands is gradually losing the aspect of duty only and is coming to be viewed as a gracious privilege. Student Volunteers by the score stand ready to go to the uttermost parts of the earth. Of all who have volunteered, one third are women. Couple this with the fact, that the remaining two-thirds take with them noble wives, who are willing to endure any discomfort, share any hardship, bear any burden to help carry the Gospel Message and there is a wonderful force for the uplifting of the down trodden sisters of heathen lands. This awakening is being felt in our own Church more and more. In all our colleges, the world field is being studied by a greater or less number of students, and many of these young people are volunteers, willing and anxious to give their lives for the great cause of world evangelization.

There has never been an incident of such moment to any Church as that call sent forth by our India missionaries and seconded by those in Egypt and the Sudan, asking for 480 new workers for our foreign fields. Since that call was sent 52 young people of our Church have offered themselves on the Altar of service, a cause for great thanksgiving.

How it thrills our hearts with joy to see the student volunteers in Egypt. The number of these since 1895 is 163, many of whom

are already engaged in the great work to which they have dedicated their lives, and to-day 60 of the choicest young men in Assiut College stand pledged to the Master's service in redeeming Egypt and the Sudan for Christ. Several girls in the Cairo Boarding School have likewise banded themselves together, promising each other and God that they would give their services to uplift their own sisters in any place the Lord would indicate.

Our Bible schools and training institutes and missionary conventions in this land are all indications of increasing interest in the advancement of the kingdom, and attendance on these is counted a great joy and privilege by thousands of God's people. Over in India, there assemble every summer, in training schools, the workers and their wives. Imagine those women coming with their babies, sitting day after day, in eager desire to learn more of the truth. Ah! Here is evidence that India is becoming Christ's—the mothers of India sitting at the feet of Jesus and drinking in His gracious words.

The organized women's work of our Church represents one of the greatest privileges that has ever been given to Christian women of any age. We rejoice at the large part God is permitting us to do for the Salvation of the world. How much greater cause for rejoicing is the fact that the Christian women in our missions are studying the world field and that their hearts are filled with the same desire as ours.

It would have been good.to have met with them in their Annual Presbyterial Conventions, in April and have heard their excellent reports and have seen the dignity and grace with which Miss Bedr presided in the Alexandria Convention, or to have seen the joyous earnestness of Mrs. Gandu Mall, as she conducted the Sialkot Presbyterial Thank Offering. How it would have stimulated us to have been in that Lyallpur Convention, where gathered with them were 100 village women. How much they are in earnest is indicated by 19 of them walking fourteen miles to attend the meeting.

The $81,710.99 sent by the women of our Church, last year, to support our work in foreign lands, shows that the spirit of David, as shown in the words, "I will not offer to the Lord my God of that which doth cost me nothing," is finding a response in many consecrated lives; but our consecration is not to be mentioned with that of our women in Egypt and India. The gift of a few pennies from a poor Punjabi woman represents more self-sacrifice than we could conceive of.

With what approbation must He who sits over against the treasury have looked on those village women in Lyallpur district, as they put their offerings in their jugs for the support of the village teacher?

Our thank offering Secretary asks: "Can it be true that the two Presbyterials in Egypt, in many cases, out of their almost poverty, gave more this last year, in gifts of gratitude to God, than any one of 33 Presbyterials in the home land gave one year ago? Open your July Magazine for 1903 and see how many Presbyterials paid less than the total of Egypt's gift $358.80.

The personal element that has entered into our missionary operations during recent years, is one of the greatest encouragements of modern times. How it rejoices our hearts to see a Presbytery, a congregation and especially an individual, supporting a worker in foreign fields. Many of our missionaries are thus supported. Six of our men and four lady missionaries are supported by individuals. The very fact of doing this should join together in faith and prayer and personal sympathy those who send and the one who is sent. Sharers in sowing, they shall surely share in the harvest.

The new plan of taking shares of $25.00 in the support of a missionary or missionary station should meet with a wide response

There is not an individual in this audience, to-night, but believes that there are 10,000 people in the United Presbyterian Church who could give over and above their regular offering this share of $25.00. And if our people would awaken to this privilege, the magnificent sum of $250,000.00 would be added annually to what we are now contributing to our foreign work.

May the time soon come when every individual of moderate means will take a share and every individual of wealth will support a substitute in India, Egypt or the Sudan.

Beautiful as this spirit is when manifested among us who have had the Gospel for centuries, it is excelled by the same spirit among peoples who have had the Gospel for only fifty years. The S. S. of the Girls' Boarding School of Sialkot last year supported a worker in Lyallpur district. The Synod of the Nile supported Rev. Gebra Hanna in the Sudan. A blind Bible woman in Assiut is supported by a few women of the Church, and in the village of Wuladieh, a Bible woman works, whose support comes from her former schoolmates. A boys' and girls' school in

Assiut, under the direction of our mission, has for years been supported by two families there.

Is not this evidence that those people appreciate the blessings of Jesus in their own lives and have caught the Spirit of Christ, "Not to be ministered unto, but to minister?" The true Spirit of Christ's followers is not that of Alexander weeping for more worlds to be conquered by the sword, but that of Xavier murmuring in lonely vigil, "Yet more, oh Christ, yet more to conquer for thee!" In no way detracting one iota from the importance of the general work of the Church at home and abroad (and it is not presumption to say it), the coming of the King is to be hastened by the daughters of the King. Their hearts must be aglow with love divine and every energy must be consecrated to Him.

As much of the work done in the field must be done by women, so much of the home work must be done by them. "We see clearly how much of the real undermining work in missions lies in woman's hands to accomplish. The tightly shut doors of the Zenanas will open only to a woman's touch and it must be a woman's voice that tells there the story of redeeming love." But that voice would falter and that hand would grow weak, if there were not the consciousness that over here in America some of Christ's own daughters were joining at the Father's throne in asking for "grace sufficient."

In the home land, the women must be the educators and agitators. With the mothers of the coming generation lie a blessed privilege and a great responsibility. We may be able to so strain and influence the young lives entrusted to our care, that the evangelization of the world may be hastened many decades.

If the talk at the tables and family firesides is chiefly of receptions and entertainments and dinners and dress, the children of those homes grow up to love the world and the things of the world, but if the Saviour's love and the Saviour's work are the principal topics of conversation, the children grow up to believe that the evangelization of the world is the supreme duty of life.

Every woman has it within her power to mould and crystallize this sentiment in the minds of father, husband, brother and especially her own children. When the women of the Church thoroughly believe that the most important, the most gigantic, the most blessed work in the whole world is the saving of souls, it will not be long until the kingdoms of this earth shall have become the kingdom of our Lord.

Dr. A. H. Strong has uttered a sentiment that should be echoed

in every Christian heart: "What are the Churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?"

Mothers of this generation, the Master is calling you to train workers for Egypt and India. I see a mother who is interested in this great work. She believes in it, she prays for it, and the Master puts His hand on one of her children, and says, "Son, daughter, go work to-day in my vineyard, in India or Egypt or the Sudan." In grief of heart she clasps her darling to her and cries, "Oh, my God, not my child, not my child." The anguish of these experiences is known only to mother hearts, but any mother should feel the high honor conferred upon her, that her children should be commanded to carry the message of life to the sin-burdened world.

It is hard to understand how mothers send forth with joy their sons to fight the battles of earth and yet others will go into solitude and mourning for one who has been called to the battles of our King in foreign lands.

Some years ago, one of our missionary friends in Syria, Dr. Henry Jessup—a prince among missionaries—was asked to go to Persia as an ambassador of the United States. He replied, "I am Ambassador of the King of Heaven and I can not come down to accept such a position;" and who would not rather be the mother of such an ambassador than to be mother of earth's greatest potentate?

Is there not inspiration in the daily prayer of Dr. Scudder for his son, "Lord, make him a christian and make him a missionary," but is there not greater inspiration for us in the prayers offered by a father and mother of our own Church for the missionary cause, God answering their prayers by calling their only daughter to go as a missionary to Egypt, where she now labors supported by her consecrated parents? See that missionary home in northern China! The mad frenzied mob of boxers beating at the doors trying to force an entrance. Alone, in calmness of spirit, expecting at any moment to pass through the gates of suffering and torture to meet his God—Horace Pitkin wrote to his wife, in the home land, "Train up my son, to take my place, to save these poor people." What wonderful, almost infinite love! No nobler deed has ever been told, save that of the man of Galilee, who said,

as he hung in anguish on the cross, "Father, forgive them, for they know not what they do." And this spirit of consecration manifested by Horace Pitkin as he faced death is the same spirit of consecration is needed in every home in our Church. Our priceless possessions, our sons and daughters, should be brought to the Master and laid on the altar of service.

What the Moravians have done has been an inspiration to many a Church Board. They have one worker in the field for every 58 communicants at home. If the United Presbyterian Church had the same proportion, we would have 2091 missionaries on the field, instead of 142. If we cannot equal the Moravian brethren, we should, at least, rise to the full measure of our privilege and responsibility. To this end, duty knocks loudly at the door of our purses. Our devotion to the cause is to be measured, not by the length of our prayers, or the size of our tear drops, or the eloquence of our speech, but by the consecration of our gold and our silver.

Sisters of the Church, if we have any deep sense of the infinite debt of gratitude we owe to the Saviour for our emancipation from sin and tyranny and polygamy and cursed widowhood and slavery and imprisonment, is it not time for us to be starting a crusade against the extravagances of our present day living, in order that we may send the bread of life to the perishing millions of our sisters across the seas?

Some one has said, "Missions have progressed so slowly abroad because piety and prayer have been so scarce at home." Perhaps we have been relying too much on machinery and methods and too little on the power of our Commander, who said, "Lo, I am with you alway."

There may be limitations to our health, which prevent us from giving our lives to foreign service; there may be limitations to our money, so that we cannot give large offerings to carry on the work, but there is no limitation to our prayers and there is no limitation to God's power to answer and He who has said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them," stands ready to fulfill His promise.

If there were no Holy Spirit, if there were no all-conquering Christ, our efforts to lift up men and women and infuse new life and light into darkened minds, would be as useless as to try to "irrigate the Sahara with a hose, or dam the Nile with bulrushes." Let us join our hearts and voices with those of our redeemed brothers and sisters in India and Egypt, that God may arouse us

to feel the weight of the responsibility of souls that rests upon us; and as their prayers join ours at the mercy-seat, God will send back the answer by the presence and power of His Holy Spirit in the Church at home and abroad.

The *present* marks a crisis in our foreign mission work. I think of that young color-bearer in the Civil War, whose brave deed has been told for a memorial of him, over and over again. The regiment was advancing to battle and he in eagerness ran on and, almost at the enemy's line, planted the stars and stripes. The Commander, not wishing such haste, shouted, "Bring back that flag." For a moment he hesitated, then replied, "Bring up the ranks, I can't bring back the flag."

So in our foreign work. The United Presbyterian Church is advancing on the forces of Satan, arrayed under Hindu idolatry, Mohammedan fanaticism and Sudanese savagery.

The missionaries and our Boards have set a high ideal: 480 new workers—the world for Christ in this generation.

Our color-bearers have run on in advance and planted the banner of Christ in the very face of the enemy and as they see the ranks halting, holding back, disinterested, in agony of heart they call out, "Bring up the ranks, we can't bring back the flag."

Thank God, the ranks are beginning to move as they never have done before and the present privilege and present opportunity are becoming the present blessing of the Church.

The fifty years of history, on which we look back, are but the foundation. The work of the present time, with all of its blessings and privileges and open doors, should be viewed, not as completed work, but as one just well begun.

The ancient mariners of Spain, as they looked out over the vast expanse of water that lay to the west of them, wrote high on the rocks of Gibraltar, *"NE PLUS ULTRA."* When a new world had been discovered, and the Atlantic had become the highway of commerce, it is said that some new courageous mariner dared to climb that rock and erase the first word, leaving the beautiful sign to every passing vessel, "More beyond."

Voltaire prophesied, that in one hundred years the Bible would be an obsolete book. How far he was mistaken is evidenced by the millions of copies that have been scattered all over the world, in 400 different languages.

Perhaps, there are some who feel that the foreign mission work of our denomination has reached the zenith of its power, has exhausted the resources of the Church and would have us take as

a motto for this Semi-Centennial celebration, *"NE PLUS ULTRA,"* but the eye of faith sees visions of glorious conquest and the hand of faith writes high over the portals of the New Half Century, *"MORE BEYOND."*

WOMEN'S WORK FOR WOMEN: ITS FUTURE.

MISS ELIZABETH IRVINE.

A few weeks ago, at the Moody Institute, in Chicago, I had the pleasure of listening to an address by Dr. Robertson of Scotland, and was specially impressed by his remark that he thanked God that the Book of Acts was not finished, but that the Spirit had left it ragged at the edges, that other chapters might be added.

A history of missions during the last century contains some of the longest, fullest chapters, and yet others remain to be written.

Dr. Pentecost, in an address before the Ecumenical Missionary Conference, said: "Have you ever thought that during this last century probably more progress has been made, more converts won to Christ from pagan nations, than during the first four centuries of the Christian era, with all the prestige and power of the Apostolic ministry behind that early missionary work. And won, too, under conditions infinitely harder than those which confronted the early Christians."

For the last half century our denomination has had its small part in this great work, and during this Semi-Centennial meeting we have recounted what God hath wrought through us.

The past gives abundant reason for thanksgiving to God. The present is ripe with opportunity. What of the future?

To-night we stand merely at the threshold of the opened door of opportunity. Many generations have been spent in *preparing the way;* the past generation has been spent in *opening the door.* While we are here, thrilled by a sense of the presence and power of the Spirit of God, shall we not gaze into this opened door and see within One whose brow was scarred with thorns, looking at us and pointing with His pierced hands to the myriads for whom He died?

Let us gather at the foot of the cross and renew *our sense of our Saviour's healing touch,* that we may renew *our sense of our Saviour's claim.* And when we have been touched and cleansed anew, when our ears have been attuned to the voice of God, we shall learn that the solemn voice by which He makes His claim

is made up of the many voices by which the nations speak their needs.

Mighty religious systems have held sway for centuries in the distant East. What claim can have more force than their utter failure to redeem the races of their origin? Even though we grant their good, yet the final test must be, what, as a whole, they have made of their people. Philosophy has ruled among the leaders of the Hindu races, and what do we find? Personal responsibility is gone, for even sin is from God. Moral power has followed personal responsibility into its grave. The common people bow before idols, whose temples are sculptured with obscenity. The temple prostitution brings the sanction of religion to her shame. Womanhood is degraded. Child marriage legalizes lust and dooms millions of girl widows to lives of ignominy and shame, and the caste system brings sorrow and degradation to millions of pariahs. That is what Brahmanism has done for India.

Think, too, of the claim of China. A pure ethical creed has had opportunity for thousands of years. But, though the creed is pure, it fails to reveal a personal God, and the outcome of an agnostic national life is seen in China to-day. Moral strength is absent. Civil service is dishonest. Corruption and dishonor are found everywhere. Opium smoking yearly claims more victims. It can be truly said of China, "The whole head is sick and the whole heart is faint." Without God, the land is without hope.

When we turn to Africa, the voice is loud and insistent. Centuries of slavery and the slave trade, decades of the rum traffic, have left their mark. The wrongs that greed has inflicted on the Dark Continent cry out with claimant voice.

Japan has already turned from the old religion, but is as a house empty, swept and garnished. There is danger that the evil spirit may return with seven others even more evil than itself.

So from all the earth comes the testimony, that the old religions do not satisfy the human heart. A soul created in the likeness of God can be satisfied with nothing else but God. And these old religions, though each contains some good thing, have utterly failed to reveal God.

We find that from many regions in China comes the news that whole communities are turning away from the old creed and are asking for Christian teachers. Japan is asking for the Bible, as well as for Western civilization. The message comes from India that there must be more missionaries to teach and baptize the converts.

So from all the earth, from China and India, from Japan and Korea, from Africa and the islands of the sea, comes the glad news that the world is calling out for Christ.

Christ's claim! It is wide as the world itself and deep as the depth of sorrow and sin, which through all the ages has been blighting the lives of these our brethren. And lest we be appalled by the very magnitude of the claim, let us look at our encouragements. First of all, let the thought burn into our hearts that the world needs Christ, and begins to know its need. Yes, the world *is* accepting Him. While there are to-day probably not more than two million Protestant communicants in the foreign field, a conservative estimate says that certainly more than twice that number have been won from Paganism and will ultimately be baptized. Then, too, the Gospel has wrought other results that cannot be measured nor summed up in statistics. It has brought health of body to many that were diseased; it has revolutionized, to a large extent, the social condition of all heathendom into which it has penetrated. The seed has been sown. Much that lies dormant will yet spring up and bring forth an abundant harvest.

Then, too, we have the encouragement of opened doors. In all the world, not a nation or country where the Christian missionary may not go, and go with good assurance that his life will be protected! The church prayed for open doors. Political changes, revolutions, wars, the daring of commerce and discovery, all have been pressed into God's service and made subservient to His will in answering the prayer. And in God's Providence distances have been annihilated. Our missionaries, in even the most remote districts, are, in point of time and expense of travel, factors by which distance should be measured, much nearer than was the Pacific Coast fifty years ago. And steam and wire and cable, God's messengers, are daily bringing us nearer together, so that the foreign missionary to-day suffers much less isolation than did the home missionary a few years ago.

And we have financial ability. He whose is the silver and the gold has put them in the hands of His people to use in the advancement of His cause. Not only is it true that the Christian nations hold the wealth and commercial supremacy of the world, but the Church of Christ, those who are Christ's preferred followers, holds at least three-fourths of the wealth of England and America in her own hands.

And we are encouraged by the fact that so many thoroughly equipped young men and women are offering themselves as mis-

sionaries. The science of the ages has come with its gifts and poured them out at the feet of this generation. Literature, art, medicine, philosophy of mind and nature, have enriched our minds and multiplied our powers and thoughts.

Never before have young men and young women had such opportunities, such broadening of thought and sympathy; and, thank God, many are offering these cultured minds and fervent lives to the service of King Jesus.

When we turn to the Word of God, our encouragement is limitless. First comes His great commission: "Go ye into all the world and preach the Gospel to every creature," coupled with the promise, "Lo, I am with you alway, even unto the end of the world," and "All power is given unto me in Heaven and in earth." We read again, "He must reign until He hath put all enemies under His feet"; "His dominion is an everlasting dominion and His Kingdom from sea to sea"; "All tribes of earth shall worship Him; all nations shall do Him reverence."

Ah! we need no further encouragement. In face of the fact that Christian missions are only in their infancy, and that the Church has but begun to arouse to obedience to her Master's command, missions are already grandly successful. But by the nations' needs, by the opened doors, by the rapidity and ease of travel, by the putting into our hands of the silver and the gold, by the granting to our young men and young women of such thorough preparation, as well as by the commands in His Word, God is calling for an advance movement in missions.

While we thank God that much has been accomplished, the past century has been only a preparation. At the cobbler's bench and the hay-stack prayer meeting the call was sounded, and though it was the King's call, the response was slow. But, one denomination has followed another, until, at last, every branch of the Church of Christ is enlisted; and organization has followed organization, until there is not a denomination that has not an auxiliary board of women. It is an army organized and prepared for battle, and we celebrate the victories won by the regiments already in the field, but there sounds a loud call for reinforcements. Not the call of an army at the front being cut down before the foe, not that, but the call of an army grandly victorious, recognizing at once the strength and weakness of the enemy, calling for reinforcements that they may speedily win still grander victories for the King.

The call is world-wide. Every battalion needs and calls for

large reinforcements, for doubled and trebled numbers; aye, for numbers increased ten-fold.

It is ours, to-night, to consider what is our duty in view of the call of our regiments who are fighting the King's battles in Egypt, and India, and the Sudan. Our Master Himself points with His bleeding hands to the need of these souls and says, "Inasmuch as ye have done it unto one of the least of these brethren, ye have done it unto Me." What shall we do? Shall we point to what we have already done, and say that our Egyptian Mission is one of the best conducted and most successful in the world? Will He be satisfied when we say that our denomination is almost at the head in liberality. Can we look into the face of Him who gave all, even life itself, for us, and say, "Lord, we have done our utmost; we can do no more"?

Fairness and honesty demand that we give to each man and each woman an opportunity to know Christ. Paul said: "I am debtor to the Jew, the Greek, the barbarian, or to anybody who has not what I have. If Jesus Christ is much to me, I know that He can be much to any man, and I am bound to feel the compulsion of His love. Love to Christ means loyalty to Him. Ah! there is the test, do we love much? Are we intensely loyal? Several months ago, near the beginning of the Russian-Japanese war, I was in Southern California. The orange groves there are largely cared for by Japanese laborers. At the very outbreak of the war such numbers of them returned to Japan to join the army that it was difficult to get the orange crop gathered, and those who remained denied themselves almost of the necessities of life that they might send their earnings back to the fatherland to swell the war fund. Is it wonderful that such patriotism, such loyalty, seems to be meeting success even in the face of superior numbers? The lesson is plain. Are we loyal, as loyal to our Master as are the Japanese to the Mikado. Do we really love our Master, our Commander? Were He to ask us the question three times, as He did the impetuous disciple, how would we reply? "Lovest thou Me?" "Yea, Lord; but I love pleasure and ease and luxury." "Lovest thou Me?" "Yea, Lord; but I must live somewhat in the style of my richer neighbor." "Lovest thou Me?" "Yea, Lord; but I have already done more than many others do." But we hear our Master's voice, "Feed my sheep," coupled with that other, "Go ye into all the earth and preach the gospel to every creature." Judged by the way our love finds expression, dare any of us say as did Peter, "Lord, Thou knowest all things, Thou knowest that I love Thee?"

Intense love to Christ means extensive sympathy. If Christ is everything to me, as much as in me lies I will take Christ to every man. I will let my light shine where the darkness is greatest.

When Jesus said, "Love your neighbor," he meant the man that needed you, and your nearest neighbor is the man that needs you most. Some groping soul in the Sudan may just now be your nearest neighbor, because, in the interest of God's Kingdom, he needs you worse than does any member of your home, any one of your friends or even any member of your Sabbath school class. There are more than sixteen million souls in the mission fields entrusted to the United Presbyterian Church, who have just as much right before God to know the best there is in life as you and I have. They have as much right to live in the light of God's love. Why do we not teach them? Do we love much? Our love is measured, not by our words, but by our loyalty and obedience.

If this Semi-Centennial meeting is to mean anything to us and to the cause which we represent, it must mean, first of all, a new measure of love in our hearts. We have recounted what God hath wrought. We have felt His very presence. Let none of us dare to return to our homes until we have looked into our Father's face long enough to realize the greatness of His love to us and to the world. We must have such a vision of God as did the prophet of old, when he saw the Lord, high and lifted up, and heard the voice crying, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of His glory; we need to know His majesty and greatness, that we may know the infinity of His tenderness and love. When we get such a vision of God, we will do as did Isaiah: fall on our faces before Him and cry out, "woe is me, for I am unclean." Ah! If we can get such a vision, the material things of life will sink into their proper relations, and we shall realize that our citizenship is in Heaven, and in our manner of life, of speech, of dress, we will be governed by the fashion of our Fatherland.

Have we not forgotten too much in the past that we are ambassadors for Christ, sent to represent His cause and His honor before a foreign court, and thoughtlessly, perhaps, but none the less truly, somewhat concealed our honor and dignity, and have assumed the manner of the alien country, as though we desired to become naturalized citizens there. Behold the greatness of the change, from being bond slaves to being ambassadors from the court of the King, and, as though that dignity were not sufficient, adopted into the royal family, with the rights of kinship with the

King's son. Princes of the royal blood! Let us not forget, for even a moment, our dignity, and live on the mean and low plane of those who do not belong to the King's family. Our duty? It is never to forget that we are ambassadors for Christ, to represent Him in our manner of living, in the things that occupy our mind and time and thought. Paul realized this when he said, "For to me to live is Christ."

As women of the United Presbyterian Church, this definite work is before us. We are to represent Christ, in our homes, to our nearest neighbor, to our social circle of friends, and to those with whom we have business dealings, even to the clerk behind the counter, the maid in our kitchen, and the woman in our laundry. Are there not spheres of influence that we sometimes forget? What does your husband, your family, think of Christ as represented by you? What does your maid think of Him? But if for you and me "to live is Christ," it does not stop there. Christ said, "In Jerusalem (your home), in Judea (those near you), in Samaria (those whom you dislike), and even to the uttermost parts of the earth."

So, while not forgetting our homes, and all those about us, and those with whom we have dealings, even those whom we do not like, we must think of the "uttermost parts of the earth."

In the Providence of God, certain provinces of India, the land of Egypt and the Sudan have been assigned as mission fields to the United Presbyterian Church, and we are responsible for their evangelization. Certain parts of the work have been undertaken by our Woman's Missionary Societies, and we shall give account not to the Boards of the Church, nor to the General Assembly, but to the Master Himself.

As we look toward the future, no new plans or methods seem necessary. Some departments need to be extended, but the established methods and plans are good. No business is better conducted than foreign missions. No loan or trust company charges so small a per cent. for administration. Yet we recognize that, if the world is soon to be evangelized, much more must be done.

We, as a denomination, have scarcely begun to realize the importance of the work of the Christian physician, who, by healing diseased bodies, makes men willing to hear of Him who heals sin-sick souls.

The story of the man who went from Jerusalem to Jericho and fell among thieves would probably not have been written if the Samaritan had only tried to instruct him how to worship God

as did his fathers. Instead, he bound up his wounds, pouring in oil and wine, the best antiseptic dressing available, and carried him to the inn and paid for his care. And we read of our Master, our great Example, that He was moved with compassion when they brought unto Him their sick and He healed them every one. It is the plan of every mission to build up, as soon as practicable, a self-supporting, self-propagating church, and to do this we must have a native ministry and teaching force, and each mission has its schools, colleges and theological seminary. They are surely needed, but is it less necessary to have also a Christian Medical College, to educate native physicians, both men and women, who shall go about not only teaching and preaching the Gospel of the Kingdom, but, after the example of the Master, healing diseases and so gaining such confidence that their message shall be as seed on good ground?

But if our work abroad is to grow, our work at home must grow. Mrs. Barr has told us that in our missionary society we have but 26,000 members. It is estimated that there are 55,000 women in our Church who do not belong to the Missionary Society. Perhaps this may be a liberal estimate, but still the fact remains that perhaps not more than one-third of those who ought to be interested in the extension of Christ's Kingdom show their interest in this way.

A great advance step, then, must be to get all of our women into the Society, and to this end we must put forth our most enthusiastic effort. While we continue to hold meetings and circulate printed information, we must do much more of the personal heart-to-heart work. The child of God has no right to make even a call that is not to His glory, but, in our efforts to avoid cant, we are apt, in our social intercourse, to discuss subjects that are trivial, if not worse than trivial, rather than the things that concern the Kingdom of God. A systematic and continued effort has been successful in some congregations in getting every woman to become a member of the missionary society, and if we make such earnest, loving effort as we should, we ought to succeed in at least doubling our membership before our next general meeting.

But mere membership in the society is not enough; it counts for little. Earnestness, prayerfulness and liberality are needed. How shall our societies become more effective? How better than by setting before ourselves our great responsibility for these more than sixteen million souls in Egypt, and India, and the Sudan,

who will not hear of the Lord Jesus Christ unless we tell them. Approximately, one hundred and forty times the membership of our Church, more than sixteen million persons absolutely dependent upon us for a knowledge of God.

A stupendous undertaking! But love to God requires it. He loves these even as He loves us. He has commanded and we must obey. Honesty and fairness demand it. We are citizens of Christian nations because of foreign missions in the early centuries.

They demand it, because these and the unborn millions yet to come have as much right to know God and live in the light of His love as we have. We cannot escape our responsibility. But lest the magnitude of the task cause us to shrink, let us remember that we are not to undertake it in our own strength nor at our own charges. Earthly monarchs stand for the honor and dignity of their ambassadors, and protect them even with their armies and their battleships. How much more the King of Kings. His forces, though invisible, are yet at our command.

Elisha did not pray that God should send the chariots and horses, but only that the young man's eyes should be opened that he might see them. They were already there. Christ said, "All power is given unto me in Heaven and in earth. Go ye therefore."

Our duty, then: It is to move forward; no shrinking, but advance all along the line. Our missionaries have shown the need of reinforcements. God by His Providence is pointing forward. We have the ability. Many of our young people are peculiarly fitted. His is the silver and the gold. Shall we hold for our own selfish use that which He has put in our hands only that we may use it for Him? Let it not be said of us as was said of one of the tribes of old: "The children of Ephraim, being armed and carrying bows, turned back in the day of battle."

Behold our Lord Himself in the person of these in Egypt, and India, and the Sudan, beseeching us to bring the bread and water of life. Listen as He says, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

God forbid that any of us go from this convention to our homes without a new vision of God, a new love and obedience, a new consecration, and a new resolve, from henceforth, "for to me to live is Christ."

THURSDAY MORNING.

The Truth About Love: Rev. W. C. Williamson, D.D.

Fifty Years of Mission Work in India: Rev. J. K. McClurkin, D.D.

THE TRUTH ABOUT LOVE.

THE REV. W. C. WILLIAMSON, D. D.

Philippians 1: 9-11: And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

Love is the one word about which the truth centers in this Scripture. But love is a very comprehensive term, and it may be well to single out the one kind of love we are to have in mind in our search for the truth about it in this word. It is not the love of God for man, but the love of man for God. And that as it is found in the heart of saints only. It is to the saints this letter is addressed and for such the Apostle prays. So it is the love of a Christian for Christ, the love of a child of God for his Father, the love of the called of God for the blood-bought Church of the Redeemer, that we are to find out something about. It is the fruit of the Spirit, and first named by himself when he speaks of the gifts that owe their existence to his presence in the heart and on that account of deepest interest to all who know how to appreciate his gracious work. For this hour of devotion, to what could our attention be directed more fittingly, than to this one principle that fills so large a place in the Christian life? It is at once the soul of devotion and the source of it. In all worship, service and sacrifice for Christ, it is the one element upon which God looks with greatest delight.

A recognition of its existence in the hearts of the saints to whom the Apostle writes is the starting point of all that is said about love in these words. Yet more and more opens the way to that suggestion. I do not know where one would look for a company of people of whom the same thing might be assumed more naturally than of such as are gathered here this morning. Here are missionaries of the cross, ministers of the Gospel, men and women from far and near, gathered in the interests of Christ and his kingdom. Love is throbbing in such hearts as surely as in the

heart of the saint who so prayed or the saints for whom he so prayed. But what about it as found to exist in your heart and mine this hour? First of all, it may increase and that without limit. It may abound yet more and more. A literal rendering of the word would be, I pray that your love may abound a little over and above. Increasing, if not in great leaps and bounds, at least little by little, day by day.

No matter how *long* you may have loved Christ, you can love Him more and more. No matter how *much* you love the Saviour, you may love him more. There is yet room for a larger place in each heart here for the things around which the affections of a saint entwine themselves. And even when it has abounded yet more and more, far beyond the present state, it may yet abound, on and still on without limit. It is not of many things that the same may be said. Through a long period and to great proportions some things in the natural world grow, but there is a limit. Starting with the acorn, the oak grows through age after age, but finally it reaches maturity and then comes decay. Starting with infancy, man physically grows for a score of years and more, only to be followed in time, by infirmity, disease, decay, and death. In the realm of grace and the Spirit's gifts, some may run their course, or conditions change, so that they pass away, but love never. Life ends here for saints as well as sinners, but neither life nor love end with the death of saints. And there with God in heaven, it may abound yet more and more as surely as here. Whilst God shows to such the exceeding riches of His grace in His kindness towards them in Christ Jesus, age after age, will not the heart warm and the emotions be stirred even beyond what they may have been here and as a result increase throughout the ages to come. It's worth while to cherish a grace that admits of such increase and, with all attainments made here, goes with us into the home of God above, there to be exercised under more favorable conditions and go on increasing with less to obstruct and more to favor its increase forever. Second, we find in these words one condition essential to its increase. You have it all in the word knowledge. The head opens the way for the heart to act. And that in the direction of love or hate. One may have some regard for a person on short acquaintance, less on more intimate acquaintance. Could a like effect attend our knowledge of any object of Christian affection, then the less we know of them the better. But can one know anything about God, who loved the world so that He sent His only begotten Son into the world that

sinners might not perish, but have everlasting life? Can one know anything about His Son, whose love moved Him to lay down His precious life, that sinners might not die, but live? Can one know anything about the Holy Spirit, who condescends to dwell in these bodies for a manifestation of love equal to that of the Father and Son, and find the heart growing cold, and the affections chilled by such acquaintance with the Triune God? Love can have no beginning without knowledge. Neither can it increase without knowledge. In order to great love there must be great light. A bulb with the germ of life hidden away within its husks may be planted in the soil, watered and set away in the dark for a few days, but it must not be kept there too long or it will perish. Out of the dark, into the light let it be set and then the hidden life within reveals itself in the living stalk, out of which comes the bud bursting into the full bloom of an Easter Lily, filling the air with its fragrance and charming every onlooker with its beauty. The germ of the good work begun in the human heart is love, it does not need, even for a day or an hour to be kept in the darkness or in hiding from the light. From the first heart beat of devotion to Christ it lives and thrives best when the truth, illuminated by the Spirit, lets in upon it the light from the Sun of righteousness, the effect of which is to impart vitality, vigor and beauty with ever increasing fullness and glory. Did not our hearts burn within us? Yes, and why? Because the Risen One was at our side. Was that all? O, no. That Risen One became a teacher; He opened to them the Scriptures. With that came the rekindling into a flame of the slumbering embers of a love about ready to perish. If you would love much, then know the one thing essential to its greatness and growth is, in following on to know the Lord.

Our interest in having it abound yet more and more finds much to intensify and sustain it in the truth about its effects as indicated in these words. There is a three-fold effect. First by way of *fulfilling the office of a judge.* The import of the word judgment here used is in the way of one whose office it is to examine into a thing and pass upon it, either to approve or condemn. As is often the case the word in the margin comes to our aid, by way of what is meant by love abounding in all knowledge and judgment. As with the exercise of any one of the senses, so is one under the influence of love. By the sense of hearing, there are sounds that give pain, and there are sounds that afford pleasure; by the sense of taste some things nauseate, other things delight;

by the sense of sight some things upon which we look excite horror, other things afford satisfaction. And so by these senses we pass upon, either to approve or disapprove. Through the senses some things repel, others attract. To a Christian, intelligent, growing love becomes a sixth sense. By it, one discriminates and instinctively turns away from the evil and yields to that which is good. In some degree, such become like God, who cannot look upon iniquity and to whom sin is horrible, but holiness is his delight and in it he finds real pleasure. With such love, the heart becomes very sensitive, resenting the evil but embracing the good and in time coming to find satisfaction, not in the commonplace, but in that which has most of excellence and real worth. And thus it is that God Himself comes to have attractions and commands devotion above all others and all things. With this effect, there comes a second, and that most natural, too. *Love has an expelling and at the same time an attractive power.* That which is antagonistic to its nature must go out and that which is in harmony with its nature is drawn within. And this process tends to cleanness of heart and purity of life within. And so we have, in time, a heart sincere and without offence in the day of Christ. It takes time, but all the while it is becoming more and more so as love increases. A pure, clean, living stream of water poured into a pool of filthy, muddy water will in time cleanse it completely, so that the trees that line its banks will reflect their image in its clear waters. In its early stages, the heart into which love finds its way has much of remaining corruption and little of holiness. But with its increase the unclean is crowded out and the clean finds its way into the heart taking the form of the image of Christ, with ever-increasing outline of distinctness. The truth in all this may be made to appear in this way; if in some manner one could see into the heart-workings of such, there would be nothing to offend, but much to commend, because of the sincerity and genuineness of all that goes on in such a heart. And in time such become transparently good even to the searching eyes of the Judge of all the earth. It will not always do to go behind the scenes in the life of such as profess Christianity. Because a look beneath the surface reveals hypocrisy and the doings of things to be seen of men. But where love, intelligent, growing love reigns, it is always safe to look over into the heart because it is free from deceit and sham. Open up the heart of such to the sunlight, let angels and men look within, and though there may be imperfections, there will not be found wanting that sincerity and truth so essential to true worship and

service before God. The truth about it will be that the very best part of such lives will be found lying back in the soul. Then comes the third thing to commend the truth about love in these words. That is *the effect of it on the outward life.* Out of the heart are the issues of life. Out of a heart that resents evil and that has an affinity for the good and pure alone, out of a heart becoming more and more sincere day by day, what can issue but the fruits of righteousness which are by Jesus Christ unto the praise and glory of God. The heart governs the hands, the feet, the man and the result must be an upright walk and good works yet more and more as love abounds. A good tree cannot bring forth evil fruit. Trees of righteousness such become, with love as the sap reaching to every root and branch making fruit possible as from a tree of healthy growth. And all through Jesus Christ. Because love owes its start to Him, its substance to Him, its exercise to Him, and its effects to Him.

All in all, love has much to commend it to every one in what is here said about it. And the effect ought to be to make us covet earnestly this great gift. And all the more when we reach out from these words and find that the more we have of this grace, the more we are like God, for God is love; and the more we let it influence our conduct and become the controlling principle in our lives, the closer we are likely to conform to the will of God, for all the law is fulfilled in one word, love. The more we have of this gift of the Holy Ghost, the more surely do we come into possession of that which is greatest and best in the Christian life, for now abideth faith, hope, charity, but the greatest of these is charity. Had we the eloquence of men and angels combined in one, and have not charity, we would be but as sounding brass and tinkling cymbals. Were we able with prophetic vision to forecast the future, had we ability to penetrate all mysteries and find out their hidden meanings, had we that kind of faith that could say to the mountain, Be thou removed and cast into the sea, and find it obedient to our command, and have not love, then still we are nothing. Though we were rich and could willingly impoverish ourselves to the relief of the poor, though we could face the trials and endure the sufferings of such as yield to the martyr's fate and have not love, it would profit nothing.

With such an exhibition of its merits, and the large place it fills in the Christian life, may we not in our backward look over fifty years of missionary activity, find that we have not seen

all the glory of that past or talked of the power that made it possible, until we have seen what an important place love had to fill in all that history? It must have been a trying experience to become a foreign missionary fifty years ago. It is yet. But it was possible for some even in the days when there was no welcome awaiting them in that far away field; it is now with all of trial and sacrifice required. What made it possible then and what makes it so still? I do not believe any satisfactory answer can be found for that question, save the one suggested by what is said about love in these words. Love abounding in the heart, and that alone, makes possible the devotion equal to the demands of the service for Christ in the foreign field. And what of the next half century? Shall we not gather out of these words one truth to take with us into the work of the next fifty years of missionary work at home or abroad? Of all things essential to great results, love must be regarded not as the least, but possibly as the one thing upon which great things for the future depend more than on all else. Love opens the hands that hold the gold and silver; love makes it possible for fathers and mothers to surrender their sons and daughters to the claims of Christ; love makes it easy for the sons and daughters to give themselves to the work, and hence it would seem but the truth to say, that with love abounding in the hearts of all God's people, all other essentials will be laid at the feet of the Saviour and the work not want for anything. In closing, I come back to the first sentence in this Scripture, to these words, "and this I pray."

I spent a Sabbath some years ago in Cedar Rapids, Iowa. I was entertained that night in a home where an old man of four score years and more of Christian life was spending his last days. He retired somewhat earlier than I did. Later when I was taken to my room for the night, I found it next to his, with only a board petition between the two. Whether I would or not, I could not but hear him talking aloud to some one. I found he was pouring out his heart to God. With the simplicity of a child talking to his father, with the unction of one who felt that none but God was present to hear, he talked to God about his children, his pastor, his church and the cause of Christ. It was a sweet hour of prayer, about the sweetest that I ever enjoyed. It is a long time since Paul lived, and yet to have had these words before us this hour, words that fell from his lips while on his knees before God, it seems very much as though he had been for that time in an adjoining room, with only a board petition between us. And so

we have heard him pray as men pray when their hearts are moved as the Spirit moves upon the soul in prayer. With the interest born of the part he had in giving the Church its start in Philippi, he was thinking of Lydia, whose heart the Lord opened, the evidence of which he had in her hospitality toward him. Also of the jailer and his household who loved Jesus, the proof of which he had in the ministries of love that night when he set this man down to the best he could provide for him at his own table and washed the clots of blood from his back in return for his love to him. What would that experience and that Spirit of grace and supplication move him to pray for in their behalf? Love yet more and more. Even so may we get help from the Spirit that we may know what to pray for as we ought. And this at least must have a place in our prayers before the throne of grace each one for himself and herself, each for the other and all for the Church of Christ. Take it into your hearts, go with it to the prayer-hearing God and cease not to say, I pray that love may abound yet more and more, in knowledge and all judgment, that we may be sincere and without offence till the day of Jesus Christ, abounding in love, in good works, which are to the praise of God through our Lord Jesus Christ.

FIFTY YEARS OF MISSION WORK IN INDIA.

THE REV. J. K. M'CLURKIN, D.D.

I ask you to look in thought to-day upon India—a land Strange in History; Dark in Sin; Bright with Promise.

The river Indus is on the West, the sacred Ganges on the East. Its plains are fertile and seamed with rivers from the perpetual snows of the Himalayas.

India reaches two thousand miles from North to South. In the United States it would equal the territory east of the Rocky Mountains. Nine-tenths of its whole population is rural, living mostly in little villages, yet it has great cities, like Madras, Bombay and Calcutta, cities that are in the eye of the whole world.

The lofty Himalayas are "drawn like a scimitar" around the northern border. They have stood, like lonely sentinels, through the centuries to guard the land against the northern invader. We talk about mountains in America. We would be compelled to take Mt. Washington, in New Hampshire, with its 6000 feet, put it on the top of Pike's Peak, in Colorado, with its 14,000 feet, and then we would have an elevation of 20,000 feet, only a convenient platform from which to survey 2000 peaks reaching from 20,000 to 27,000 feet in height. In the Himalayas we are on the roof of the world. We, as mission workers, owe much to the mountains of earth, for, as the Nile gives life to Egypt from the rains in the Abyssinian mountains, so, in India, the winds, sweeping across the Indian Ocean and the Arabian Sea, carrying the moisture northward in their flight, find in the rugged slopes of the Himalayas "colossal condensers turning back the fertilizing moisture of the monsoon" and giving the valleys the most abundant rainfalls of earth.

Such is India with its throbbing life of three hundred millions of the human race, one-fifth the population of the globe, surpassed only by that of China, four times as great as that of the United States and eight times as closely packed together.

The key that unlocks for us the door of India's authentic history is about 4000 years old. The date is about the time when Abraham crossed the Euphrates for the West. The conquering

Aryan race, coming from somewhere, probably from Central Asia, penetrated the northwestern mountain passes, crossed the Indus and invaded the Punjab. This same Aryan household afterwards wielded the scepter of Rome, spoke in the learning of the Greeks, and 1300 years ago, in the woods of Northern Europe, laid aside their wolfskin garments and their Pagan customs and sat down at the feet of the Saviour. These ties of kinship have been woven into the warp and woof of human history, and make the Hindu of to-day our brother, according to the flesh.

This morning I ask you to look upon India as though it were a picture upon a canvas. As we study this picture we will note three facts:

1. The Dark Background.
2. The Breaking of Mission Light.
3. Our Own United Presbyterian Star in the North.

I. The Dark Background.

In looking at this background I will note some of the shadows: *The first shadow is Caste.* The ancient Vedic hymn of the Aryan conqueror says: "The king who gives wealth to the priest, him will the gods protect." So around this Aryan gathered the priests. First, those who slew the victim and dressed the altar. Second, those who chanted the Vedic hymns. Third, those reciting other parts of the service. Fourth, the overseers superintending all the worship.

Only a short step from these primitive conditions and we have the four castes—the warriors, the priests, the husbandmen and the servile class of the vanquished aborigines. This system of caste has been so extended that its ramifications include 9000 castes to-day. This is one of the great impediments to the Gospel. It is the "cement that holds together the great temple of idolatrous superstition." Although the Gospel and the railroads are breaking down its thick walls, still the dark shadow of caste overspreads the land, destroying personal accountability, deadening conscience and making custom, the custom of the caste, the master of the life.

The second shadow is the doctrine of the Transmigration of the Soul. These Aryan conquerors were Brahmans. Their religion, starting with the thought that man has kinship with every form of life, from the plant and the beast to the Divinity, opened before him the wearisome path of transmigration. There being 8,400,000 forms of life connected with or related to his life, he might be

compelled to go on almost unceasingly from birth to re-birth. His poet despairingly cries:

"How many births are past? I cannot tell.
How many still to come? No man can say;
But this alone I know, and know full well,
That pain and grief embitter all the way."

After millions of births Nirvana is reached. This simply means that the soul has disappeared, "has blown out;" been absorbed in an impersonal, universal essence. In this dark, cold, cheerless prospect for the future we can hear India's heartbreaking wail for the good news of the Gospel of Christ.

A third shadow is Buddhism. Buddha was born about 550 B. C. He was a reformer. His life was upright. He emphasizes personal morality. His system was a protest against the Brahmanic tyranny of caste. His principle was one of brotherhood. He opened religion to all classes, to the low as well as to the high. But he had no place for a personal God. Prayer had only at best a magical influence, and could be as well performed by a *praying machine.* Neither was there anything in the future to look forward to, except extinction. Although his system was pushed with missionary vigor, although it has become the religion of five hundred millions of our race, yet Buddhism lost its hold in the land of its birth, and in India to-day there are not more than ten million Buddhists. Still it is a shadow on the background.

The fourth shadow is Mohammedanism. From 1000 A. D., for eight hundred years, India was subjected to repeated invasions of Mohammedans. Tamerlane and the Great Moguls overran India. Moslems were stationed everywhere. Although India has never been converted to Mohammedanism, yet to-day 62,000,000 in India, one-fifth of her population—one-third of all Mohammedans in the world—are followers of the False Prophet.

It is the irony of history that this great population of Moslems should be under the scepter of a Christian land.

The fifth shadow is a flitting shadow. It is denser, darker sometimes than at other times. Shadows are often helpful and refreshing. India is a land that needs shadows. Here is a shadow—sometimes a help, sometimes a blessing—it is *the shadow of the conqueror.*

From the days when the navy of Solomon brought the riches of India to Jerusalem all nations, by caravan and ship, have sought her wealth.

When the Cape of Good Hope was rounded Europe seemed "to take ship for India."

The Portuguese were the first to enter. They planted a maritime empire that reached from Japan to the Cape of Good Hope. They were supreme in the East for precisely a century, from 1500 to 1600, but they had neither the personal character nor the military resources to enable them to maintain their position. To-day Portugal has only a little strip of territory on the Bombay coast—a little greater in size than Rhode Island. France was scarcely more successful. Her generals were brave and brilliant, but they were not supported by the nation at home. France has now only a little possession in India, with a population of a quarter of a million.

The Dutch also failed. They based their power upon an unjust monopoly of the spice trade, and when in London the price of pepper rose from 3 to 8 shillings, British merchants made an indignant protest, and the East India Company was formed.

From 1700, for 150 years, it held India in its grasp. Great names in history appear in connection with the East India Company: Robert Clive, Warren Hastings, Cornwallis (fresh from the surrender at Yorktown), Lord Wellesley, Lord Amherst and Lord Dalhousie.

Although the East India Company changed many evil customs and God used them to prepare His way in India, yet the Company was not the friend of the missionary. As late as 1813 they turned from the borders of the empire Adoniram Judson, America's first herald to India. As late as 1793 the following sentiment appeared on their records:

"The sending of missionaries into our Eastern possessions is the maddest, the most extravagant and the most unwarrantable project ever proposed by a lunatic enthusiast."

In 1848 the Crown of England assumed royal prerogatives, and England still holds India as her precious prize. Her government there is a complicated, but well arranged, machine. At its head is a Viceroy, changed every few years at the will of the home government and subject largely to the House Secretary for India, residing in London. The highest officer in our district of the Punjab is the Lieutenant Governor.

In the civil service of India thousands and tens of thousands of the sons of India are employed.

On January 1, 1877, Victoria was crowned Empress of India at Delhi.

In 1886 the last portion of Burma was added to the Indian Empire, while into Baluchistan and Afghanistan the zone of Britain's influence was extended.

As mission workers we should be gratified that both our mission posts are under the protection of old England, whose drum beat is heard around the world. The vexatious governmental impediments that have hindered the work of other denominations in other lands, we have known comparatively little about.

England's rule in India can be severely and justly criticised. The low type of Christianity displayed by her accredited representatives; the opium trade forced at the point of the sword upon an unwilling nation; the revenue from intoxicating drink; the forgetfulness of the Sabbath, are governmental influences that dim the lustre and the beauty of the Christian faith before the heathen. On the other hand, much more can be said for Britain in India than can be said against her rule. She honors the missionary; she makes official reports commending their work. One of her governors has publicly said that Britain's dream of regenerating India with the vigors and robustness of the West can be realized only by the evangelization of India. Britain has abolished the burying of lepers alive and the burning of widows alive, the exemption of the Brahman from capital punishment and the disfranchising of Christian converts. She has spanned the rivers and constructed roads. By steam and electricity she has opened safe lines of communication through remotest jungles. Our lady missionaries can travel through India almost with the same safety as in the United States. Her schools are helping to undermine false faiths. She makes donations of real estate to missions and secures the property of missions. In a thousand ways Britain is helping to pay back the debt of the West to the East. "A debt that has been standing since the morning of creation."

I cannot note all the shadows. *Poverty is one.* Poor people! Millions of them are fighting every day to keep away starvation. Laborers receive daily 6 cents and artisans 15 cents. Their brightest mental picture of America is that it is a land where the people can have two meals a day.

Ignorance is another shadow. Throughout the empire only five in a hundred can read. This average would be lower were it not for the cultured class in the cities. There are great communities where only 1 in 2000 can read. One congregation is cited by our Secretary where only 14 in a membership of 250 could read. Surely this is the pall of night.

Before turning from this background *we must look at one more shadow. It is modern Hinduism;* that dark shadow with which we are face to face in India now. Coming from the ancient Vedas of ancient Brahmanism, influenced and, at one time, somewhat elevated by Buddhism, it commands to-day the allegiance of 200,000,000 people in India. It offers gods many and lords many; 3,300,000 of them in men, plants and beasts like the cow, the serpent and the monkey. As one has said, "In India all is God, save God Himself."

The river Ganges, coming from the toe of the great god Vishnu, is lined with temples and alive with priests, because its waters will cleanse the blackest sin and whiten the darkest character.

In the courtyard yonder of that family of high caste what are the women doing? They are walking around the tulasi plant 108 times, in prayer; the right shoulder turned toward the plant, not the left, or the efficacy of prayer would be gone. From their worship the life has fled; perhaps not two in a thousand ever think of any meaning behind the external rite. Therefore, while laughable, it is logical that they should sometimes teach a parrot to utter the name of a god, the merit accruing to the owner. Says one: "Of twenty-two ceremonial acts daily performed in a great temple in Ovissa, ten had to do with the idol's dress and nine with the idol's meals. Their priests are little more than valets or butlers to their gods."

I cannot speak of the long pilgrimages undertaken, hundreds of miles painfully measured off upon hands and knees. I dare not speak of the lustful revelries of their priestesses.

Modern Hinduism is perhaps the deepest shadow which darkens India to-day.

II. The Breaking of Mission Light Upon the Scene in India.

Two of the New Testament apocryphal books, dating from the second century, connect the life of the Apostle Thomas, called Didymus, with mission work in India. It is a common early tradition.

At the end of the second century Pantaenus, the head of a Christian school in Alexandria, attempted to lead Brahmans in India to the feet of the Saviour.

At the Council of Nice, 325, Johannes, metropolitan of Persia, signed his name Johannes of the Great India, indicating some ecclesiastical jurisdiction.

From the fifth century, for a thousand years, the Nestorians, driven from Africa and Europe, gave to India its only type of Christianity. Although they passed through the fires of the Popish Inquisition, and although they number one-half of a million in India to-day, yet, as Dr. Smith has said, "Their faith was weak, their message mutilated and they could not bring India to Christ."

In 1542 the great Romish apostle, Francis Xavier, entered India. He spent seven years in the land, ringing his bell and proclaiming the Gospel. Although he left India discouraged, yet Rome numbers more than half a million in India at present. That Rome has gained a somewhat strong hold is not strange for two reasons: First, the Jesuits have made concessions to the system of caste and incorporated much of it into their system; second, their worship of saints by images is closely allied to the worship of the idol, "the main difference being that the Romish image is greater in size." But, if it is easy for the Hindu to become a Romanist, it is just as easy for him to go back to Hinduism. It is not surprising then to find by the last census that, while Protestant denominations increased 77 per cent., Catholicism decreased 8 per cent.

Glancing down the decades we note the Dutch missions and over them write, "Weighed and found wanting." The keenest of historians has condensed the reasons for their failure into this one word—sine Christo Christiani; Christless Christians.

We now note a galaxy of four stars of the first magnitude, by which the light of missions broke with clearness upon India. Had the cause of foreign missions given to the kingdom only these four names, still it would be a benediction to the Church at home and abroad:

(1) *Henry Martyn.*—He had studied the life of David Brainerd, the apostle, among the Indians of North America, and by that record was moved to give his life to the field in India. He left England, saying: "Farewell, Europe. I have no desire to see thee again. Yet India will not be the land of my rest. My life is with Christ. My home is beyond." Within the space of six years he became famous in India as a preacher and as a translator. His health failing, he started homeward, but sank down in the midst of his 1500-mile horseback ride toward Constantinople. Pillowing his head on the fourteenth Psalm, with no friendly hand to care for him, he died among strangers in Tokat in 1872, at the age of

31. His seraphic life and his lonely death sent a thrill for missions throughout the home land.

(2) *William Carey.*—Only one hundred and eleven years ago day after to-morrow Carey landed in India and began the work of laying the foundations of modern missions in the empire. He was a cobbler, the son of a weaver. He could not work on a farm in England because of the heat, and yet for forty-three years he was enabled to toil in the heat of India. He waited seven years for his first convert. He translated the Word of God into thirty-five languages or dialects. This might be the epitome of his life, a monument of what God can do through one man when unreservedly surrendered to the Master.

(3) The next star is *Claudius Buchanan,* whose life was instrumental in giving birth to the greatest Protestant missionary organization in the world, the Church Missionary Society, and his publication, "The Star in the East," fired the heart of a young man away amid the hills of New England. He was:

(4) *Adoniram Judson,* our fourth star.

Some talk of the funereal progress of Foreign Missions. Let us not forget that Judson and his company were the first foreign missionaries from America, and left her shores only ninety-three years ago. People said that Judson was foolish for declining a call to Park Street Church, Boston, with its roll of a thousand members. But think of the issues. He became the great apostle of Burma. He first mentions the name of the Karens only seventy-eight years ago. To-day there are 35,000 Karens members of the Christian Church, and probably as many more, in this period, have died in the communion of the Church. What hath God wrought!

In a word, India has been and is a land of missions. More mission workers are toiling there now than in any other mission land on earth. A hundred missionary societies are at work, and one hundred and thirty Young Women's Christian Associations are in active operation. Six hundred missionaries are sleeping in India's soil. Mission light is breaking.

III. Our Own United Presbyterian Star in the North.

When Columbus set forth he was seeking a way to India; when his vessels touched the shores of the Western world he thought that he had been successful. He was right, but the way by which the Lord would reach India through America was more wonderful than the dreams of the great navigator. Here is one of the

paths that God has opened from America to India and along which the heralds of the King have been joyfully passing.

On a stormy night a little company of five was gathered in the Second United Presbyterian Church of Allegheny. Their names are Dr. Rogers, Mrs. Lockhart, Mrs. Gordon, James McCandless and John Alexander. Their thoughts and love went out to India, and they decided to try to point the energies of their brethren in that direction.

In 1854 the Associate Synod, meeting in Albany, New York, after much deliberation, called upon the Rev. Andrew Gordon, a graduate of Franklin College and Canonsburg Seminary, to begin for them mission work in India. When that call was extended to Dr. Gordon the Church had in her Foreign Mission Treasury $135. Since then the field has expanded and the money has increased. Has our faith in God's leading and providing power correspondingly increased?

At 12 o'clock, in New York harbor, September 28, 1854, on the little ship "Sabine," there was an exodus for India. The faith required was like that of Abraham when he went out from Ur of the Chaldees.

Dr. Gordon, Mrs. Gordon, their little one and Miss Elizabeth Gordon were leaving behind parents and grandparents and starting for India. They drifted wearily southward over many leagues of ocean's calm. In contracted quarters they sailed away by South America. They passed amid the icebergs. They rounded the Cape of Good Hope. They sailed for 139 days over 17,000 miles of ocean. At length they land; it is February, 1855.

For 1400 miles Dr. Gordon made his way northward. As to faith and fortitude, I can compare that journey only to the travels of Paul as he entered the great and unknown world of Europe. He had chosen Sialkot, in the northern province of the Punjab, which only five years before had been annexed to the British possessions. Thus our missionary work would not encroach upon that of other churches. The climate is cooler and the bracing weather is longer. So, this herald of the Cross, single handed and alone, crosses into "the province of the five rivers." The Punjab is entered in Christ's name, and in our name.

Twenty-two hundred years before, the Punjab resounded to the conquering tread of the armies of Alexander the Great. Now Gordon, almost without scrip, enters the Punjab. Which is the conqueror? Would you for a moment compare the coronet of

Alexander with the Crown of Glory upon the brow of Andrew Gordon?

He reached Sialkot in August, 1855, with $17 in his pocket. Ground was soon bought and a building commenced, yet a whole year passed after leaving New York. It brought him but two letters from the Home Board, and these contained no money.

We cannot measure the perplexing embarrassments which he met. So slowly did they move in those days that when, in the spring of 1855, the home Church appointed two additional missionaries—the Rev. Ephraim Stevenson and wife and the Rev. R. A. Hill and wife—they were almost at the coast of India before Dr. Gordon knew that they had been appointed.

Slowly, did I say? How fast did this tree of God's planting grow in Sialkot!

September 28, 1854.

May 13, 1857.

Two years, seven months and two weeks. How much has been accomplished—how does the Sialkot Mission stand? Three missionaries, their wives and Miss Gordon on the ground. Two native helpers at work—George Washington Scott and E. P. Swift. Homes for the missionaries and helpers completed; two schools in operation; an orphanage begun; numberless books distributed and evangelistic work commenced, reaching on one expedition as far as Zafarwal.

But why did I mention May 13th? Oh! It is 1857. The Portuguese had held the reins in the East just one hundred years, from 1500 to 1600. The one hundredth anniversary was now approaching, commemorating the great battle of Plassey, by which Clive had established British rule in India. A rumor was going throughout the land that England's power would disappear at the close of the hundred years, as that of the Portuguese had done. There were in Northern India 70,000 Sepoys, or native soldiers, trained by British officers. Like a bolt out of a clear, calm sky the mutiny broke out on May 13th; 1500 Christians were murdered; 37 missionaries, chaplains and their families were slain. Not a case is verified where life was purchased by a denial of Christ, save the instance of an army officer and some Portuguese boys.

On the 14th a letter to Dr. Gordon from the military authorities commanded him to cease work and conveyed the startling secret message: "The Sepoys at Delhi have mutinied and the Europeans are massacred."

There were 2200 armed Sepoys in Sialkot. Our missionaries

hardly dared to speak above their breath. Did the natives know what had happened at Delhi? Were they silently plotting the murder of the Europeans? Watchmen were kept upon the roofs of the mission homes all night. Those were days that tried both faith and bravery. It was decided that Dr. Gordon, with the women and his dying boy, little Silas, would seek refuge in Lahore, and the other missionaries would follow later. In the dead of night Dr. Gordon and the women start on the perilous journey of seventy miles to Lahore, through a country in a state of insurrection. The creak of a water wheel, the hoot of an owl or the rustle of a leaf made the heart almost stop. In the distance they see approaching a company of Sepoys. Dr. Gordon draws his revolver, rides forward a little, and all await the issue with bated breath. But these Sepoys were loyal—the missionaries were never safer in their lives. The arm of their Heavenly Father was around them, and within the gates of Lahore they all found refuge. At the bedside of little Silas Gordon, just as he breathed his last and the physician said, "He is happy now," came the message: "Sialkot is plundered and burned, and some of your closest friends, including Rev. Mr. Hunter and wife, missionaries from Scotland, are murdered."

After four months Delhi was retaken and India saved for Britain. As long as men love the thrilling and the heroic, so long will they recall the scenes at Lucknow and Cawnpore; so long will they speak with martial pride of "the coming of the Campbells."

As long as the United Presbyterian Church stands she will gratefully remember how a loving Father saved all her own missionaries in the Sepoy mutiny and massacre, and how, when they returned to Sialkot, our mission property, to the surprise of all, was found safe and secure.

Listen to these statistics. Statistics, did I say? They are the tracings of the finger of God. One hundred and two missionaries during these fifty years have followed Dr. Gordon's footsteps from America to India. We have now in India 20 ordained missionaries and their wives; 29 unmarried women missionaries; 1 college professor; 2 medical women missionaries. Thus we have in this Mission 72 missionaries from America, a number reminding us of the apostolic band whom the Saviour sent forth, two by two, to evangelize the world. With these are linked 321 native helpers —393 in all.

Our field in size is equal to Texas. The population of the field is more than five millions. Institutions: One synod, the Synod of

the Punjab; four presbyteries, Sialkot, Gujranwala, Gurdaspur and Rawal Pindi; twenty-eight organized congregations; one college, Gordon College, with sixty-two students; one theological seminary, with fifteen students; eight hospitals and dispensaries; four boarding schools; two industrial schools; one hundred and thirty-six schools in all, giving to seven thousand and five hundred of the boys and girls of India a sanctified learning. We have a membership of more than nine thousand. Last year 1251 confessed Christ. Within the last three years thirty-eight per cent. of our membership has been gained, thus proving God's continued presence with us.

Note that of our twenty-eight congregations six are self-supporting—this in a land where millions never pass a day without feeling the pangs of hunger and where ninety per cent. of our membership comes from the poor classes. We at home may learn profitable lessons in liberality from our poor brothers and sisters in India.

Standing by our Ebenezer to-day, looking back along the path of these fifty years, we find that thirteen of our Indian missionaries have gone home to God.

Reverently, lovingly, we repeat their names:

Rev. Andrew Gordon, died 1887.

Mrs. Rebecca Gordon, died 1900.

Rev. E. H. Stevenson, died 1879.

Rev. R. A. Hill, died 1902.

Mrs. Hill, died 1875.

Of this little original band of missionaries one still lingers with us, Miss Elizabeth Gordon, in whose presence we rejoice to-day.

Within a period of six months death called for these three of our Indian missionaries:

Rev. James P. McKee, died 1899.

Rev. D. S. Lytle, died 1899.

Rev. Robert Reed McClure, died 1900.

Woman, too, has broken her alabaster box at the feet of the Master in India:

Mrs. Jean Anderson.

Mrs. Lydia Martin.

Mrs. Edna Morrison.

Mrs. Jane L. Porter.

Mrs. Mary Scott.

These faithful women died at their posts and, resting in the distant Punjab, are awaiting the coming of the Lord. Who can

doubt that this little company of thirteen disciples, about the same in number as the little company whom Jesus chose to sit at His first table and to witness for Him in a sinful world, are sitting with Him to-day in the upper room of the Heavenly Jerusalem?

Brothers and sisters in Christ, amid all the varied toil and parting scenes of mission life, this deep, abiding hope grows stronger and brighter, "We shall meet at Jesus' feet."

Now give me your hand for a moment and let us take a hasty walk through our mission districts. I deeply regret that I cannot name all the missionaries nor visit all the stations.

We start at *Sialkot.* Here the first two converts were won in 1859, one from the lowest caste, the other from high caste. Here our first church building went up in 1859 by money all contributed in India—thirteen hundred dollars. Here is the Memorial Hospital under Dr. Maria White. Jesus opened the way to the human heart oftentimes by healing the body. So our missionaries have been opening the way into India by the hospital. Here is a fine building in Sialkot, the Christian Training Institute, something like Mr. Moody's Northfield Schools. From the first our missionaries have recognized that the hope of India lies, not in the importation of foreign workers, but in the training of the native worker.

Now we are at the Girls' Boarding School. Here you will pause if you have read: "One Hundred Girls in India." These girls entered into the sweetness, joy and power of prayer. What a benediction would come on our Church at home did we, like these native Christian girls, learn something more of the real meaning, the blessedness of prayer.

Naturally, we turn our footsteps next to the second station organized, *Gujranwala.*

We want to see the Porters and Miss Rosa McCullough. We will ask them to take us through the Boys' Industrial School, through the weaving shop, the tailor shop, the carpenter shop, the blacksmith shop and out over the farm.

Our missionaries aim to teach the boys and girls of India not only to read the Bible and to pray, but also to follow a useful, industrious life.

Next we will be eager to see *Pasrur* and the Girls' Industrial School, where new buildings have recently been added on the cottage plan, and where our missionaries are doing a work so much like that of the Saviour when He took the little ones up into His arms and blessed them.

India's famine of 1900 and 1901 swept away 8,000,000, a number equal to the population of the Canadas. The gathering of little sufferers into the home, the deathbed scenes of faith and patience, have made the home in Pasrur a gate through which the light of Heaven has broken upon scenes of darkest sorrow.

Come with me now to *Pathankot,* if only to shake hands with that veteran, Dr. J. S. Barr, and with his wife, who, since 1861, for forty-three years, through faithful, loving lives, have been throwing the beauty and the light of Christ upon the Punjab.

Who would not want to stop at *Gurdaspur* and *Zafarwal,* and go with Anderson and Gordon and their co-workers on their evangelistic tours, as they travel from village to village, preaching Christ and visiting the schools.

Of course we will stop at *Khangah Dogran.* The Hollidays are here. We want to see "Caleb" and "Joshua," the lads hungry for the Bible, praying in public with unction and receiving their names because so eager to help their pastor in his missionary labors. I would rather see them than the Governor General.

We have not time to stop at *Lyallpur* to greet the McKelveys, who are in charge, and Miss Lillian McConnell, so recently from our midst in Pittsburg.

At *Bhera* we will see a work unsurpassed in faithfulness, done by the Martins and Miss McCahon. We will tarry longer in *Rawal Pindi,* for here is Gordon College. Here, too, is a Boys' High School and a Girls' High School. Here is a strong force of mission workers, some of whom have recently been in America, and their earnest words still linger with us.

We will close our journey in *Jhelum.* Here we find Dr. Robert Stewart, the author of one of the greatest works on India. I will go to the Seminary and hear my life-long friend, Thomas Cummings, teach theology.

You, evidently weary with our long journey, can go to the Good Samaritan Hospital, in connection with which almost twenty-five thousand cases were treated last year.

We cannot forget that we are now in the field where that gifted handmaid of the Lord, Dr. Sophia Johnson, lived and worked, and where, though dead, her influence reigns.

In conclusion, I ask you to remember three things:

First: We are only beginning, just opening up the work in the Punjab.

In Sialkot alone, our original district, there are three hundred and fifty souls. There are a thousand villages. Of these only

two hundred and fifty could be touched in one year, by even one visit, with our present force. There are seven hundred and fifty villages left without help. We are just beginning.

Second: What we do we should do quickly. The King's business requireth haste. Within a year—O, bring it close to your own souls—more than one hundred and fifty thousand immortal beings in the Punjab will leave this world forever, will go out from our own mission field without knowing Jesus Christ, Whom to know is life eternal.

Third: Let us remember to do the work in India for Him, only for Him, all for Him. We read in the Bible that the dominion of the great Ahasuerus, like an archway, reached over 127 provinces from India to Ethiopia. That regal structure lies buried in the dust of twenty-five hundred years.

Our coming King is commanding us to-day to prepare for Him an arch of triumph, awaiting His certain victories on this earth. One side of this arch we are laying deep and strong by the river of Egypt. The other side of the arch we are rearing in India. What lives of faith, self-denial and devotion we have been building into its foundations! Let us not fail amid the enthusiasm of our work and the excitement of a great convention like this to put into the arch the keystone, the keystone which means so much to Him—the secret, silent, abiding love of the heart for the Master. Then, only then, will the work endure when the scenes of earth have fled and gone.

THURSDAY AFTERNOON.

Foreign Missions and the Pastor: Rev. D. F. McGill, D.D.

Conference.

Foreign Missions and the Women's Missionary Society: Mrs. Annie R. Herron.

Conference.

Foreign Missions in the Sabbath School and Young People's Society: Mr. C. V. Vickrey.

FOREIGN MISSIONS AND THE PASTOR.

THE REV. D. F. M'GILL, D.D.

My friends, I think I shall begin without any introduction, and continue without taking any time or making any effort to be eloquent, or graceful, or forcible, or anything of that kind, and I suspect I shall have to be stopped without any peroration, all for the sake of being practical, and of making the very most out of the thirty minutes which really have gotten down to about twenty minutes already.

I am to speak to the pastors largely, and about the pastor's place and work, and while I did not choose my subject, nevertheless I am glad that I have it, because the pastor is the important man in this matter.

I used to have the honor of belonging to the Committee of Ways and Means. I remember receiving a letter from a brother pastor one time which said something like this: "You men always amuse me; you people on the Ways and Means Committee. You get together after your appointment by the General Assembly, and you solemnly resolve that it is up to the pastor to do this whole thing, and then you so publish in the church papers." Well, now, I am not a member of the Ways and Means Committee, but I want to defend them at that point to-day and to declare that no man can be a member of that Committee for any length of time, or can look into this whole situation without having the conviction that it is "up to" the pastor, from first to last and all over the Church, if we would rise to our opportunity in this matter of providing for the foreign work. It is the pastor who, in many and many a case under our observation, has revolutionized the congregation. I have seen pastors whose course through the Church I could track from place to place. I have seen pastors go from one congregation to another that had never been a quota paying congregation, I have seen those congregations come into the list of those who paid their share of that average that is asked and expected of the Church. I have seen a pastor do that, not once, but twice, three times, four times, five times, and even six,

and never fail. And my heart does go out to such a pastor as that, and I fervently exclaim, "God bless him; he has a conscience; he feels responsibility; he tries to be faithful; he is faithful; and he blesses his own congregation while he uses it for the purposes of blessing the whole Church."

The missionary interest in a congregation will not rise above the level of the missionary intelligence and zeal of the pastor. The pastor may have trouble bringing a congregation up to his own standard in this matter, but no pastor will ever have any trouble in keeping a congregation down to his standard. It will stay there every time. The pastor, therefore, ought to be a man of vigor; he ought to be a man of large conception; he ought to be a man of purpose and of power to inspire the members of his congregation.

Let me say in the beginning that the pastor ought to think of his own congregation, not as being a field, but rather a force. A pastor talks about his field, "my field—a limited field." Why, bless you, no! it is not limited! This little place over which you preside, these few hundred members, or scores of members, they are not your field. The field is out yonder. This is the force. Your field is broad, far, far broader than the limits of the congregation over which you preside. Jesus points out yonder to the fields white to the harvest. He says: "The field is the world." Now, let the pastor quit talking about his own field, if by that he means his own congregation. It is a force to be organized and developed and used and quickened for the sake of the field that is ripe to the harvest. Think of your field as including every mission field abroad as well as at home. Our fields include India, Egypt and the Sudan, and all the rest.

What is the pastor's relation to the great commission? Is he to think of it in this way: "Yonder are the missionaries. They are missionaries. I am not. Jesus gave his commission to people like that. 'Go out and evangelize.' I am free from that. It is a question of going out there, or working here." No, no; it is never that. It is our work, for every one of us; and, if we stay here, nevertheless the responsibility lies upon our shoulders for the work there just the same. We have a relationship to that commission given by the Master. We are not excused from going; we are to go; and if we do not go in the one sense, we are to go in the other sense—supporting those who are there, and so sending out constantly our influence, our prayers and our money.

A pastor must have an energy of power to overcome the prejudice of his congregation. He must develop the power to awaken the attention of apathetic minds. It is his place to direct the activities of his congregation in this direction; his place and privilege to enthuse a congregation until it will love to be interested in every part of foreign missionary work, and will feel the blessing coming down upon it at home; and it is the place of the pastor, more than any other living man, to educate the Church's intelligence in this matter. If Dr. McClurkin were speaking, I think he would put it this way: "The pastor is to be, first a lens, and then a prism." That is the way he put it in this place not long ago when he was talking about Sabbath School teachers and foreign missions. If Dr. Pierson were speaking, I think he would say that the pastor is to be on all occasions a missionary bulletin, for I am pretty sure he did say something like that once upon a time. If Jesus Christ were speaking to us, face to face, I think He would tell us these same things, and, remembering that He said, "Follow Me, and I will make you fishers of men," I believe He would say to every one of us pastors, "Follow Me, keep close to Me, keep step with Me, and I will teach you to enlarge your horizon until it takes in all the foreign fields; to enlarge the boundaries of your parish, until they are world wide, and your influence shall be felt throughout the length and breadth of this world, and your heart will be a flame of fire, spreading its blessed contagion, imparting its Heaven-born love to all the hearts around about you, with which you come in contact."

The pastor, if he would be this to his congregation, must be at all times, thoroughly informed. And there is so much information that is of interest, that takes hold upon the imagination and upon the heart, that is worth repeating, that once we get it into our heart and mind we want to give it to others just for the joy of it. These figures, for example, that have been given us in this convention. The fact that in the first ten years of our missionary effort the number of converts was 114; that the net increase in the next ten years was 715; that in the next ten years it was 3190; and that in the next ten years it was 7567; and that they number now 16,434. Did you know that, pastors, before you came to this convention? Well, you might have known it. You might have had those figures, and hundreds of other figures just as interesting. We have to dig for these things; we have to search for them and get them

out from here and there. But once we get them, how eloquent they become, and we can make them eloquent to others as well as to ourselves.

Where shall we get the information? People are always asking that question. Where shall we go for information? Well, let me answer in a general way. Did you ever hear of a man named Charles R. Watson? That is what he is for. His place is in the Witherspoon Building, in the city of Philadelphia. And that is one thing that he lives for—to supply the Church, through pastors and others who are interested in these things, with information. Would you like, for example, to have wall maps? Then send to him and get them. Get them for a trifle—a dollar and a quarter. Did you ever read up thoroughly on India missions? Would you like to have an account of Life and Work in India? Send to him and get it for a trifle—seventy-five cents. Have you read that history of our missionary enterprise in Egypt, written by Dr. Andrew Watson? Send to him and get it. Send to him for anything you want, anything you ought to have. Mission studies, a splendid thing that everybody ought to have, with its outlines for mission study. Send to him and get it—three cents; less than that if you get a dozen or a score of copies. Send to him for missionary libraries. You have wondered where you could get them and nobody was there to ask. Send to him and ask him questions, if nothing else. Use your Foreign Board and your foreign Secretary. The more letters of inquiry they get, the more orders they get for any of these things that they have, or that they don't have, the better they will be pleased. As one result of this convention there ought to go a deluge of letters down there ordering supplies and all of these necessary things.

Information! Why, we can all get it and get it easily, if we desire that. Send ten dollars for one of the missionary campaign libraries. If you do not know just what you had better get, ask that same man, our splendid foreign Secretary, and he will give you his advice. Or, if you want literature that is free, then send for it and get it. The Annual Report of the Board, with maps and illustrations; the foreign missionary pyramids and letters; a program, "Send the Light," if you haven't seen that, send for it and get it, and use it; minutes of the General Assembly; the Church papers. Attend all conventions of this kind that you possibly can, and give yourself a chance to get information so that

you may be what you ought to be to your congregation.

Then there comes the matter of the selection and suggestion of literature to members of our congregations. You recommend a book to somebody. You recommend it for a reason; you tell him of something most interesting and valuable that he can secure, and on your recommendation he reads the book, and you encourage this personal investigation along the line of missionary enterprise on the part of your people, and it is just as easy to encourage that kind of investigation as to encourage any other kind. Preach missionary sermons, and none of you preach them too often.

Dr. Pierson has said, in one of his books or lectures or addresses, that one of the men whom he has always regarded as an ideal pastor, because of his influence over the congregation and the interest he took in missions—that the secret of his power was largely this: he got hold of a missionary book, and he read it, and then he gave that book in a sermon to his congregation. He took the book and read it through and was full of it; and then he condensed it and worked it over and selected the information that was most inspiring, and impressive, and he gave the effect of the whole book to his congregation; and he did this, from time to time, keeping the interest in that congregation at the high-water mark all the time.

Church papers and missionary intelligence, and all that. I wonder if the most of us have not said at some time or other that these things are not as interesting as they ought to be. Now, let me tell you something. Whenever we say that, we give ourselves away. Those things would be interesting to us if we knew as much about them as we ought to. The fact is that we have to have a certain amount of information ourselves before we can take up any further information. Let me illustrate. One of you delegates from Kansas comes to me this afternoon, and you ask me if I can direct you to the Baltimore and Ohio Railroad office down-town. I say: "Yes, I can direct you there. Now, you know where Wood street is?" But you shake your head and say you don't know where it is. "Well, then," I say, "you know where Fifth avenue is?" You say, no, you don't know where Fifth avenue is. "Well, do you know where the Farmers' Bank building is?" You say, no, you don't know where the Farmers' Bank building is. "Well, then," I say to you, *"how can I tell you anything when you don't know anything?"* And that is just the situation. How can the Foreign Board through statements in the

papers this week and the next week, this month and the next month and next year, interest us if we don't know anything?

The use of the Minutes of the Assembly? Why, how can a man get anything interesting out of that? Well, now, brother pastor, did you know that the congregation of Tanta, in the Presbytery of the Delta, of which a man by the name of Mikhiel Salama is pastor—that the members of that congregation gave nine dollars and ten cents on an average for every member last year? Did you know that? Did you know that the congregation of Assiut, in the Presbytery of Assiut, of which Maowid Hanna is pastor, with a membership of two hundred and ninety-six—that last year, every one of these two hundred and ninety-six members gave, on an average, ten dollars and twenty-two cents? Did you know that this church in Egypt had a Sabbath School that numbers three hundred and eighty-one? Did you know that the church of Azziah has two hundred and seventeen in its Sabbath School? Did you know the church of Motiah had two hundred and thirty? Did you know that the church of Keneh, in the Presbytery of Thebes, of which Ishak Ibrahim was pastor, gave, last year, on an average, seventeen dollars and seventy-four cents for every member in that congregation? Did you know that? Did you know that seven hundred of our congregations right here in America did not give so much as that? These are interesting things. You can pick them out of the Minutes of the Assembly, and a hundred other interesting things. They are not right there on the surface, but they are there, every year, if you look for them, if you bring them out, and then give them to your people.

There is the influence of the pastor in the home. Is it known throughout the length and breadth of your congregation as you go along the street and along the public road,—do the people think of you as a man whose heart is in foreign missions? I knew a pastor once upon a time who did love a fine horse. I don't know that anybody blamed him for it, but he just admired a beautiful horse. Now, everybody in his congregation knew that. I don't know just how they found it out, but they all knew it. It would be worth something to have every member of our congregation know that our pulses beat a little quicker when we think about the work that God has given to our Church to do for Christ.

The whole conduct of the affairs of the congregation? How

is it in your church? Do you have those maps and charts, educating through the eye? I saw somewhere that 82 per cent. of all the information that comes to us comes through our eyes. If that be true, then it is worth while to use these maps and charts and things that are speaking silently, just like these banners about here in this room, exerting their influence. They catch the eye, and we carry the truth away with us. Remember, we can have an influence like this about our Church all the while. When I was in the seminary they used to talk about a pastor, or about a preacher rather, that he wore homiletic spectacles, so that when he read a daily paper he picked up illustrations and material for his sermons. He always had those spectacles on, was always looking for things of that kind. And, consequently, they were coming to him from every conceivable source, every hour in the day. Well, there is such a thing as wearing foreign missionary spectacles and seeing things through those glasses that will be helpful to ourselves and inspiring to others. There is such a thing as gathering—this is a suggestion I saw somewhere—lantern views of missions and missionaries, and of the homes in which they live and of the schools in which they teach, and of the churches in which they preach, and of some of the converts to Christianity that stand to their eternal credit, that we might use them on occasions. And it is a suggestion that is well worth remembering.

Let the pastor teach his people to pray for missions. It is not enough to simply put in that formal petition that God's blessing may rest upon all missionaries of the cross in foreign lands, or something like that. It ought to have more definiteness. It ought to have more grip about it than that. Let it be something more specific. Let it be a reference to individuals, or to a particular man or to a special need, or to a special locality, over there, or especially to the educational work, or something of that kind. But let it be so specific and so individual in its character that the people will love to join us in our supplication for foreign missions. In the Sabbath School there are a score of things that might be done in the way of education along this line. Why not conduct a round table on the subject of missions now and then, right in your own Sabbath School? Appoint this one and that one and the other one to make a study of a certain subject, and then come together and let all these things be discussed in a round table. Let one feature after another of the work be taken up and accurately described, so that all shall have the benefit of the investigation that is being

made by each particular one. Why shouldn't there be a supplemental course in some of the classes, in addition to the regular work of the school? Why shouldn't they take up, under the direction of their teacher, the study of the missionary work in Egypt, in India, and in the Sudan, or in all three places? Why shouldn't there be outlined for them a certain course of study, not too extensive, and yet that would make them, every one, intelligent and earnest in their giving. Why shouldn't there be missionary classes? I heard somewhere,—you all know what the red and blue contest is,—of an Egyptian and Indian contest. It was a matter of securing the largest amount of money for the one mission or the other. The scholars were divided, one half of them were Egyptians and the other half Indians. They were all raising money for foreign missions. It was a delightful contest on the line of the red and the blue, or the blue and the white, or whatever you may use.

There comes to me, just at this moment, the memory of an effort that was made by the gentleman who is presiding over our session this afternoon. He was superintendent of a Sabbath school, and they were raising as large an amount of money as they could for, I think it was, our Egyptian mission. Every Sabbath morning he got up there and said: "Now, we have to raise so much within a certain time; we have just so many Sabbaths left; we have with our offering this morning, so much; that leaves so much; and there are so many Sabbaths; and, dividing the amount by the number of Sabbaths, it leaves so much for us to raise each Sabbath." And there was the whole program. The next Sabbath morning he got up and, in about one moment, did the same thing again. "The offering this morning is so much; that means that so much of this amount is raised; that means so much is left; there are only five Sabbaths left; that is so much for each Sabbath." They were interested, and every one listened to find where they were in this effort. He kept them posted, and that is all that was necessary. They did the rest.

Blackboard exhibits in the Sabbath school. Get somebody who has some skill to make the most of his skill. These figures that were narrated a while ago, for example, if put upon the blackboard, would interest everybody, and they would go and talk about them. Interesting statements, encouraging statements, put in the least number of words, in the briefest possible form—place them there, and let these items of information get into the minds

and hearts of the school, or of the congregation.

Then, there is, in addition to this, a magnificent work that many a pastor has done, where, in his intercourse in the home and with members of the Sabbath school and congregation, he has put it into the heart of this young man and that young woman, this young boy and that young girl, that in years to come, if God would open the way and bless them, they would go to the foreign field. A missionary may be found in your own congregation Maybe he is only a boy now. Get before him an idea of consecrating his life to some such work as this.

There are a great many things that every pastor can do whose heart is in this work. Let there be a prayer meeting study, set aside a certain evening, and now and then direct the attention of your people to foreign missions, and let them all pray for that one specially. Get them to investigate here and there and to bring together an interesting exhibit of the condition of the work and of its progress, and then let there be specific prayer for that mission, that station, your own college, your own missionaries, this one from your own presbytery, and possibly from your own congregation. Thus there will be born in the hearts of the young people an ambition to go into this work themselves and to be wrapped up in it. Send one of your number to the foreign field. This is a magnificent idea.

Assume the support of a foreign missionary. Or, if not that, support a student in his work; and, if not that, at least make yourselves familiar in some way with the personality of one or more of the workers and pray for them and talk about them and remember them; and when the missionary from the foreign field comes back to the home land, make much of that missionary. Give to him, or to her, a greeting that shall be from the heart, and just use them to the very utmost. They are willing to be used for the purpose. Interest your people in the work by organizing a society among the men of your congregation, and there is a way of doing it so that everybody shall be interested in the work. Insure a missionary church for the future by interesting the young people.

A church cannot stay dead with a live pastor. There is always a contagion about fire. Get your own hearts on fire, and the people will soon find it out.

CONFERENCE

Following Dr. McGill's Address.

In opening this Conference, the chairman, Mr. John H. Murdock, said: We have had, this morning and at preceding sessions, most interesting addresses, devoted, to a considerable extent, to the history of our missions. History is useful, not not because it is interesting, but because it is an incentive to action and teaches us something of the present and the future.

We have just now listened to a most practical address looking forward to missionary work. Let us keep up, this afternoon, the interest which our friend, Dr. McGill, has excited in our minds along this line, and let it be followed now in the Conference, which is next in order for this afternoon.

This Conference is to occupy, according to the program, fifteen minutes, and it is my duty to confine it to that limit as closely as I can. Fifteen minutes, one minute allowed to each speaker. I venture to say there are at least one hundred people before me, who are, every one, anxious to answer the questions here upon the program. If not, there ought to be that many and more. How shall they all be heard in these fifteen minutes? That simply cannot be done. But, in order that as many as possible may be heard, will you not get ready now, be up promptly, as soon as the opportunity is given; occupy your one minute, and sit down. So many conferences fail because we are not ready, or because we wait for somebody else. Wait for nobody. Be ready. Say what is in your mind, and say it as emphatically, as promptly, as distinctly, as possible. Now, as one minute is to be allowed to each speaker, and only one minute, each speaker is to speak on only one question.

Do not repeat the question,* simply give the number of it. When you rise, announce your name and your city or town,† and

*The questions are printed here in full for the convenience of readers of this report.

†It was found impossible, in the majority of instances, to identify the speakers who took part in the conferences of Thursday afternoon; for this reason their names are uniformly omitted.

then proceed at once to answer the question. And it will be my place to see that you answer that question within a minute, or do not succeed in answering it.

The conference will now begin. Who will be the first?

Question: How can the pastor best awaken the attention of apathetic minds?

Answer: It is presumption on my part to undertake to answer that question. But this thought occurred to me last night when Mr. White gave us his address. Last night, it occurred to me that if every pastor in this great assembly will go back to his church and, on next Sabbath morning, or on the following Sabbath morning, will speak to his people with the fire of conviction in his soul, our people will be interested in foreign missions. And if, on the following days of the week, we will take that conviction with us and bring our people face to face individually and personally with it, they too will be interested. And if we talk to them about the things with which they are already acquainted, we will arouse them to more thorough interest.

Let me illustrate. Dr. McCague and Miss McCullough were both brought up in the country in which I live, and I am sure I can enthuse our people much more successfully by telling them things about Dr. McCague and Miss McCullough than I can in any other possible way.

Question: How overcome a boy's dread of or a man's contempt for membership in a missionary society, so far as to induce him to organize or join one?

Answer: Three things. First, show the boy, or the man, that it will be good for him; that it is a good thing to be with God's people, to be with Christian young people; that if he is there he will grow, and that it will help him. Second, show him that he can help somebody else; that if he joins the society some one else may join it; that if he speaks and prays and talks it will encourage other people. And third, show him that Christ wants him to do this; that if he loves Christ, he surely can do this much for the Master who has done so much for him.

Question: What efficient methods of calling out gifts to foreign missions may be used by the pastor?

Answer: I do not know that I have a very definite answer to give for it, but it occurred to me that it might be a good thing sometimes for the pastor to keep quiet if he wants to awaken an interest and get the opinions of his people. Once, instead of mak-

ing a missionary address, I asked some four or five of the elders in my congregation to make missionary speeches, and assigned them different topics regarding the work. And each one of them made a splendid speech, better than I could have done, and the result of it was that, that day, we decided to support our own missionary in the foreign field.

The Chairman: Each of them, I have no doubt, was speaking just what he had learned in private from the pastor.

Question: How make prayer for missions and missionaries more than a respectable formality?

Answer: To make an interesting prayer would require you to be definite and specific. Generalities are usually cold and formal, and if the pastor, or any other, makes a prayer for missions in which he can name some place in which the congregation is interested, or some missionaries with whom they are acquainted, and prays for them and their work, it will add intensely to their interest in the prayer. The prayer will not be a formality through that specific and concrete mention of persons and places and things.

Question: How often should the cause of foreign missions be presented to the congregation?

Answer: Foreign missions can not be presented too often, because, no matter how often they are presented, they can not be presented too often. But they should be presented oftener in the Sabbath school than they are. The young people should be educated in missionary work. And so far as contributions are concerned in the Sabbath school, usually the smallest amount that the child can bring is brought, a penny. While they are cheerful givers—and God loves a cheerful giver, and God forbid that I should say anything to discourage them—why not educate them to bring the largest amount instead of the smallest amount.

Question: What is the lowest standard of giving to foreign missions that a pastor should set before his people?

Answer: The tithe, and as much more as is needed. Pay it, my brother.

Question: What place should foreign missions have in the congregational prayer meeting?

Answer: This last year we have arranged, I believe, the second Wednesday of every month, for foreign missions. In this way we cover the world: Christ in Africa; Christ in China; Christ in India, etc., etc., one for each evening, and we undertake to cover the whole world in a year.

Question: How get the members of a congregation to appropriate the contents of a missionary library?

Answer: Last winter we tried to organize a reading circle for the reading of Andrew Gordon's missionary book, and it was not very successful, the congregation being scattered. But I have been delighted with the thought presented by Dr. McGill, of mastering a book and putting its substance before the people. I trust I shall be able to do that, not only with Andrew Gordon's book, but with other missionary books.

Question: What can a pastor do to supply a congregation's lack of system in making foreign missionary offerings?

Answer: By sending different persons who have used different methods of raising foreign missionary money, to present these methods to those in charge of the offerings, even though they have turned one after another down. Send for others until you get one that will do it.

Another answer to the same question: I have never found any better way than getting some missionary to speak to them. They come from the ground and give the incidents that pertain directly to the work in a way that we can not do ourselves. I prepared an address on educational work this last month, and said to my wife that I did not know whether any one else was going to get any good out of it, but I would get a lot out of it myself. And if you will spend the amount of time and effort necessary to get up that kind of an address, you will get a lot of good out of it yourselves, and if you get it yourselves, other people will get it, too.

Question: How overcome a boy's dread or man's contempt for membership in a missionary society, so far as to induce him to organize or join one?

Answer: In giving him something to do that will be commensurate with his abilities. I saw a class of small boys, they were a missionary band. But they grew up and came to the place where they just scattered like that. They were ashamed to be called a mission band, they got to be too big. What they needed was that their work should be changed, at that point, to work for a bigger boy or a man, as the case may be. Let him be interested financially in a missionary enterprise that shall appeal to him as requiring about all the ability that he has to put into it, and he will go into that and enjoy it. But if it is just a missionary society, a name with a little pious business, he will not care for that.

FOREIGN MISSIONS AND THE WOMEN'S GENERAL MISSIONARY SOCIETY.

MRS. ANNIE R. HERRON.

I do not expect or deem it possible to give any new information concerning the value of the Women's General Missionary Society to the Foreign Missions of our Church. I may only hope repetition may not prove wearisome but rather deepen impressions already gained of its usefulness.

The energy and activity of the wonderful nineteenth century and of the dawning twentieth have developed new forces extending and influencing the ends of the earth.

The amazing inventions, the scientific discoveries, the great agencies whereby wealth is accumulated as if by enchantment, the intellectual growth and commercial enterprise, have changed the face of the world. Barriers seemingly impassable have been swept away, crooked places made straight and rough places plain and nearly every people is now accessible to the Gospel.

The momentous events of the recent years have not been the result of mere chance or of the whirl of circumstances; but "He who watching over Israel slumbers not nor sleeps," "who holds the nations in the hollow of His hand," is ever guiding and shaping their destinies.

Not the least of Time's evolutions has been the removal of many hindrances in the way of the progress of women. The opportunities afforded for the higher education have almost revolutionized her position in society, opening new fields of usefulness on every side. The heathenish superstition of woman's inferior and subordinate condition lingered long in church and state. Indeed, I am not sure that the idea is yet wholly discarded. This, together with the marked conservatism of the United Presbyterian Church, may have been among the reasons why our women were slow to move and grasp the possibilities within reach. But the missionary spirit of the age finally disturbed their tranquil repose and, dormant energies being roused, the Women's Missionary Society was organized about twenty-one years ago.

Too long insensible to our obligations as individuals we have

given little of our time, of our ability, of our wealth, in helping to spread far and wide the message of redeeming love, but a beginning has been made which we trust will remove the reproach of our being indifferent to the blessings we enjoy in the Gospel.

In organizing for more effective service, it was wisely recommended, that the society should take up only such work as relates to women and children.

Here is woman's unquestioned province. Teaching in Sabbath and weekly schools, by precept, example and a thousand silent influences, she leaves an impress on youthful minds forever; she recognizes her mission to relieve distress and poverty and comfort the despairing and sorrowing. In homes and hospitals she cares for the sick and the suffering, tenderly ministering to the relief of pain and anguish. And these are the qualities which supremely fit her for usefulness in the schools, zenanas and hospitals of foreign countries.

The aim of our organization is to cultivate and intensify the missionary spirit by deepening a sense of responsibility which has hardly yet been realized.

A more intimate relation between the missionaries and the missionary societies is one good resulting from organized work. The constant correspondence of the Secretary of the Foreign Department, and interested members generally, with our missionaries brings the needs of the work close to us. The letters telling of the progress and difficulties of the work, of its encouragements and disappointments, stimulate the helpers in the home land to become more actively interested in missionary endeavor. They show the inestimable benefits derived from the schools already established and report the growing demand for more advanced education. The seed long planted is blossoming and in some places is ready for the harvest. The children who are being trained today in Christian schools and colleges may be expected to influence the opinion of the next generation.

The message of redeeming love which is carried into secluded zenanas, it is hoped will leave, in darkened hearts and homes, some rays of light and peace. In the hospital work of our missions the Women's Missionary Society claims the honor of being the pioneer, and although the work is not considered by some strictly evangelical in character yet no one now doubts its efficacy in proving a stepping stone to the teachings of Christianity. As time goes on, we trust the usefulness of medical work will be more extensively appreciated and more largely increased, exemplifying

practically the Divine love manifested by the Master for the bodies as well as the souls of the distressed and suffering among whom He lived and labored.

Another agent of usefulness is our Missionary Magazine. It enlightens ignorance by publishing and circulating information concerning the actual work and the essential facts in mission fields, bringing as it does clearly before our vision the varied experiences of missionary life. This agent, alone, would undoubtedly be of great value, if well supported. How can we be intelligently interested if we have no knowledge of the countries and of the character of the people where our missionaries labor.

The Historical Sketches and leaflets published from time to time are also valuable agents in disseminating information.

The trouble seems to be that the desire for missionary information is limited, few persons avail themselves of these silent messengers of influence.

I will take advantage of the present opportunity to thank, in the name of the Women's Missionary Society, the gentlemen, members of the Associations of Egypt and India, for their courtesy and kindness in various business transactions.

Naturally this new element of women's work introduced into affairs hitherto managed exclusively by men, was considered by some, a doubtful experiment to be carefully watched, lest some erratic proceeding on our part might wreck the missionary enterprise to its foundation. We have been sensible of a certain aloofness and hesitancy about proffering advice. Be assured we desire under all circumstances to be guided by the wisdom of those whose long experience qualifies them for judging what is prudent and judicious. There should be no divided interest in missionary enterprise. In place of being merely tolerated may we not ask to be received with the welcome so kindly accorded us by the young Secretary of the Foreign Board.

We miss sadly, at this time, one who for twenty years filled the office of secretary of the Foreign Department of our Society, Mrs. W. J. Reid. In weakness and weariness, in suffering and in pain, she labored almost to the hour of her death, giving the best of her time, of her strength and of her ability to the Master's service. Only those intimately associated with her can estimate aright the personal sacrifice required in the performance of her duties. "She rests from her labors and her works do follow her." They follow, in a degree, in the choice that has been made of her successor in office. Warned by recurring attacks of illness, with almost pre-

phetic insight, she selected the one to whose care she was satisfied to intrust her treasured work, who, taking it up as it dropped from her tired hands, guards safely the precious legacy, and will guard it as long as strength is given her for the purpose.

It was the comment of the Saviour as He contemplated the possibilities in the work of His Church, "The harvest is truly plenteous, but the laborers are few." Never in any age of the church has the disproportion between the requirements of the missionary field and of willing hearts and hands been more sorely felt than to-day. *Now,* as in the *beginning,* it is a little band of disciples upon whom the burden rests. *Now,* as *then,* the church has to deal with those who are unsympathetic, if not actually hostile. *Now,* as *then,* it is desirable that a spirit of enthusiasm should be enkindled in the church at large.

Looking out into the darkness of the world which still awaits the full radiance of the Sun of Righteousness, we become sometimes despondent. The utmost we are able to do appears to be so little. Our best efforts are often marred by mistakes or misunderstandings. Yet, after all, what else must we expect? The Master has forewarned us that those who follow Him have no easy task, and the apostle Paul tells us that we must endure hardness if we would be good soldiers of the cross.

The conflict between right and wrong, between good and evil, goes on unceasingly and will go on until the consummation shall be reached. Temporary defeats and occasional embarrassments are the incidents only of this great struggle. We are assured that the cause of truth which is the cause of the Saviour will ultimately triumph.

As women it is our ardent wish to bear our share of the burden of this warfare, to minister with our hands and our hearts to the requirements of the Saviour in the spirit of our sisters of Galilee, of Mary and Martha, and Joanna and Salome, and of her especially whom our Lord commended, saying, "She hath done what she could." If we cannot do much let us do our little with a consecrated purpose and prayerful insistence, knowing that work done for the love of Christ furnishes its own reward.

May I be permitted to give, not in any spirit of vain glory, but in order that we may be stimulated to yet greater exertions, the testimony of a distinguished divine, of another communion, who speaks thus encouragingly concerning women's work in the Church. "Fifty-seven years of ministerial work have only served to extend my views of female religious character and the blessed-

ness that comes with it. With all the opportunities I have had, I do not know that I ever say a thoroughly corrupt woman. I do not know that I ever saw a woman that was uninfluenced by a degree of religious meditation. I have seen them bedizened with luxury and power, and yet in the very eyes of all this array of position—if I may so call it—I do not know that I ever saw a woman to whose mind there was not access for Christian truth, and that had not some point which Christian action could reach. Woman has been a continued help to me in my work. My whole happiness and light has come from that source. They have assisted my work, they have upheld my work, they have blest my work. They have made it pleasant and encouraging, and I look back from this extreme of life to bless them for that influence which has carried me so far toward the end, and so near the conclusion of the work God has given me to do. I speak after having given the most serious consideration to what I say, and I also speak in the agreeable recollection of a thousand facts in my memory which would sustain me in every position I take."

CONFERENCE

Following Mrs. Herron's Paper.

Opening this Conference, Mr. John H. Murdoch said:

The next order upon the program is another conference, relating, as you will notice, largely to the women's work with reference to foreign missions, and here we will be apt to hear from our sisters upon this subject; not excluding, however, the gentlemen who are present. The same rules will apply to this conference as to the preceding one, and we will ask you to be prompt. It may be painful for me to use the gavel when a lady is speaking, but I presume it will be all right; the speakers will try and govern themselves accordingly.

Here is a question which has been presented to me (not on the program), and I will read it now that it may be answered by somebody: "What part of the money paid to the Women's General Missionary Society is used in paying salaries to the Women's Board?" That is a question that someone is to answer, and we would like to hear the answer now before we take up the other questions on the program.

Someone in audience: Ask Mrs. Campbell, the Chairman of the Finance Committee, to answer the question.

Mrs. H. C. Campbell: There are fifteen members on the Women's Board. Almost all of them are housekeepers; there are seven of them on the Board that are ready at any time to leave their homes to go and make addresses in any congregation for the benefit of the work. We have two meetings in the month. Some of our members live in Sewickley, Carnegie, McKeesport and Latrobe. These women travel at their own expense. We, of course, have to buy our lunches on the day of our meeting. We have our meeting at ten in the morning and it often lasts until five-thirty in the afternoon.

Anyone contributing one dollar to the work of the General Missionary Society may rest assured that one hundred cents will go to the work of missions. No salary has ever been paid to any member of the Women's Board, and no money ever accepted for

any address made, and many a time the speakers have traveled at their own expense to make those addresses.

I should be glad, Mr. Chairman, when the Centennial Celebration is held, if someone would present to the Chairman of the conference this question: What does it cost the members of the Women's Board for the privilege of serving the church? (Applause.)

The Chairman: Very satisfactorily and fully answered. Now, we are ready for the other questions, or any other questions you desire; but you had better confine yourself, if possible, to the questions before you. Please now proceed.

Question: How can the missionary spirit be developed in the home church?

Answer: Remember the instructions given by Dr. McGill, return to your home and put that instruction into practice. Then our congregations will become missionary churches. Notice, also, on the last page of this program, a remark by Dr. Pentecost: "To the pastor belongs the privilege and the responsibility of solving the foreign missionary problem."

Traveling over the church for some six months after returning from Egypt, I visited perhaps thirty-five or fifty churches, and I never found a pastor that was alive on missions but that he had a missionary church; I never found a pastor that was only half interested in missions but that his congregation was cold in the missionary work.

Question: To stimulate the missionary spirit, would it not be advisable to plan for a prayer service for missions at least once a month in every congregation in our church?

Answer: I think it would. It has been laid on my heart that we spend half an hour of the midweek prayer meeting in devotional service, indicating the specific, or, I should say, the particular mission,—say India,—and praying for the missionaries of that mission, and so taking up another the next month, and go the whole round of the field in that way. In prayer revivals always start. This will be beneficial, it will be quickening, it will be educational, and make the congregation better acquainted with the mission fields and the missionaries there.

Question: What are the chief hindrances in the training of children in missionary service?

Answer: I presume the question implies that the difficulty lies with the children. I think there are three chief hindrances: The first one is ignorance, the second is indifference, and the third is

indolence. You may put them the other way and say the first is indolence, the second ignorance, and the third indifference. Any way you run them, the difficulty seems to be not with the children, but with those who are and ought to be interested enough in the children to interest the children. A child becomes interested in anything that those who are its teachers are interested in.

Question: Should mission churches depending on any of the Boards for partial support undertake the salary of the missionary in any of the mission fields?

Answer: The mission church should support a missionary or join other mission churches in the support of a missionary, and thus by giving the lesser receive the greater blessing. I think we will find, and we know from what we have heard to-day, that this is the secret of self-support in so many of our congregations in India and Egypt.

Question: How can a better attendance of members be secured at our missionary meetings, and how can we interest church members in mission work who do not attend the missionary meetings?

Answer. There are two essentials to this—prayer and information. It is not to the credit of the church that so large a number of them have no interest in missionary literature. It is necessary to know and understand, in order to serve intelligently. We must learn to pray for missions. The study of missions will awaken a great deal of interest in young people, as well as in older ones. It is the hope of the church that systematic study, with the large vision that this will give, will at least bring in that large number of women, fifty-five thousand, who are indifferent to missions.

Question: What are the chief hindrances in the training of children in missionary service?

Answer: One of the chief hindrances to the training of children in missionary service lies in the start. Someone has said, "To make a man God begins with his mother." If the mother's heart is aglow and she is thoroughly interested in missions, she can interest her children as she goes about her daily work. Show me the father and mother who gather their children around the family altar morning and evening, and offer prayers for the missionary cause, and I will show you a father and mother who are training their children for the foreign service.

Another hindrance, it seems to me, is the lack of missionary literature that is suited for the children. Our Sabbath school papers are very good, our books that we have on India and Egypt

are excellent, but they are not suited for children between the ages of six and fifteen. I have often wondered why our Women's Board has not published a missionary primer, with the thrilling stories of the pioneer missionary work in India and Egypt incorporated in it—such as the story of the Sepoy rebellion, the story of our work in the Sudan, and many others. I am sure that if we had such a book in simple language that our children would devour it as eagerly as they would the most interesting fairy story.

Question: How can the missionary spirit be developed in the home church?

Answer: The development can only proceed along educational lines. I think three things may be included. It seems to me that in this convention the dominant thought is that God has ordered it. And that is sufficient vindication of a foreign missionary policy, whether results indicated it or not. Second, that God and the church appreciate it, and third, that the results vindicate what has been given, the sacrifice that has been made.

Question: What are the chief hindrances in the training of children in missionary service.

Answer: I cannot help but think that one of the great hindrances to the united education of children in missionary intelligence and in missionary interest is the fact that we do not talk of it at home. They talked of these things in the old early church, it was table talk to a great extent, and was no doubt on this one theme, "What hath God wrought?" And in the old Israelitish time, they were commanded to talk to their children by the way. Do we talk about missionary achievements in our homes? Or do we talk about the things of the world? Let us ask this question: What do you talk to your children about at home? That comes home to all of us.

Question: Should mission churches depending on any of the Boards for partial support undertake the salary of a missionary in any of the mission fields? Dr. Watson is requested to answer this.

Answer: I hardly recognize myself under that title, but still I will try to answer the question. I would say yes. In this way. There is a plan called the "Specific Work" plan, by which a congregation or society may support a missionary or a mission station or take shares in the support of the same. This is not an outside special. By this method you can give a certain amount and have it counted in on the regular work and have it credited to you on the quota, and yet know definitely that it goes, as so many

shares, towards the support of a particular missionary or mission station. If a mission church that is still being supported by the Board contributes to the different Boards of the church, as we believe it should in order to have a spirit of liberality from its very beginning;—if it should contribute, say, twenty-five dollars to the Board of Foreign Missions in the natural course of events, it can assign that twenty-five dollars as one share in the support of a particular missionary, and, of course, can go as much beyond that as it wishes.

The Chairman: The conference will now close. Before passing to the next order upon the program, by request, we are going to ask the missionaries of India and Egypt to come to the platform and sing in the native dialect in which they are accustomed to sing, two verses of the Twenty-third Psalm.

FOREIGN MISSIONS IN THE SABBATH SCHOOL AND YOUNG PEOPLE'S SOCIETY.

C. V. VICKREY, ESQ.

You have before you a number of topics which we will take up later in the afternoon, topics pertaining to methods of missionary work in the Sabbath school and Young People's Society, but I feel more important than any piece of machinery and more important than any consideration of methods is the consideration of the *wherefore* of this work. That is, Why should we make any special effort to put a missionary impress upon the Sabbath schools and Young People's Societies? Can anyone tell me in a word one reason why we should cultivate the Sabbath schools for missions?

A delegate: Because the Sabbath school is the future church.

A delegate: Because they are the workers in the church.

A delegate: Because we get our missionaries from the Sabbath schools.

A delegate: Because they are more easily influenced.

A delegate: Because they are at the habit-forming period.

Mr. Vickrey: The reasons that have been given are sufficient, I think, to warrant our putting a large part of our energy into the training of the Sabbath school:

First, because in the Sabbath school of to-day is enrolled the church of to-morrow. Second, in the Sabbath school of to-day the church of to-morrow is organized. That is, it is a great army, it is easily moved, it has its captains, and its lieutenants, and its sergeants. There is no organization through which orders can go down to the church so easily as in the Sabbath school organization. Third, not only are they enrolled and organized, but they are in training. They are at this moment forming those habits and those principles which are to stand by them through life. The period of greatest religious interest is between the ages of twelve and twenty, and it is also the period when the largest number of conversions occur and the largest number of life decisions are made. Is it not clear, then, that if we are to have

an intensely missionary church fifteen or twenty years hence, we must have an intensely missionary Sabbath school to-day, and from a non-missionary Sabbath school we will inevitably reap a non-missionary church. You might just as well throw arithmetic out from the curriculum of our high schools and public schools and expect to have a generation of mathematicians as throw missions out of the Sabbath school curriculum and expect to have a missionary church.

Then there is another reason I would like to suggest. The fifth reason is that in the Sabbath schools and Young People's Societies alone there is to-day enough latent power to evangelize the world within a single generation without any consideration whatever of the power that is with the older and wealthier church members. We have men enough to evangelize the world. There are in the Sabbath schools to-day more than three hundred times as many persons enrolled as would be necessary for the evangelization of the world in this generation. Or, in other words, just one-third of one per cent. of our Sabbath school scholars alone would furnish all the men and all the women that are necessary for the evangelization of the world in this generation. Men enough? No question about it. The great nations of the world have more than twenty-five times as many men on the pay rolls of their standing armies as would be required for the evangelization of the whole world. More men have been killed and wounded in a single battle in Eastern Asia during the past few weeks than would be required for the evangelization of the whole world. More men have been killed or wounded in any one of a dozen great battles that might be named than would be required for the evangelization of the world. Unquestionably there are men enough. There is also money enough. I sometimes have in a church of this kind a great long black tape more than four hundred feet in length, stretched from chandelier to chandelier, and from balcony to balcony, making a sort of cobweb of tape over the room. I used this four hundred feet of black tape to represent the twenty-five billions of dollars of wealth in the hands of the Protestant church members of America.

We are not talking about the wealth in the hands of the saloon keepers and the brewers; we are not talking even of the wealth that is in the hands of the Roman Catholics, though much of it may be just as consecrated as our wealth; but we are talking only of wealth in the hands of the Protestant church members of America, a wealth every cent of which, theoretically, at least, has

been consecrated to the extension of the kingdom of our Lord. Four hundred feet of black tape, cobwebbing the room, representing twenty-five billions of dollars.

On the same scale that the long tape cobwebs the room, I have another piece of tape, which is more than twelve feet in length, red in color, and which I use to represent the seven hundred and twenty millions of dollars that these same Protestant church members lay up every year over and above all expenditures, extravagances and luxuries. After we have spent all the money that we will on ourselves, we have seven hundred and twenty millions of dollars every year of annual increase, wealth that we do not know what to do with, as it were, stored up in safe deposit vaults for lack of better use. Seven hundred and twenty millions of dollars.

On the same scale with the black tape that cobwebs the room, and with the red tape twelve feet in length, I have another piece, white in color, just one inch in length, and that one inch represents the amount of that same consecrated wealth—twenty-five billions of dollars—that this same Protestant Christian church contributes every year in obedience to the last parting request of Him Who gave His life for us. Yes, we have men enough to evangelize the world, and we have money enough to evangelize the world, but vastly more important than either men or money, and without which both are as naught, we either have or should have power enough. Power enough? How much power? "And Jesus came and spake unto them, saying, All power, *all power* is given unto Me. Go ye, therefore, and teach all nations, and, lo! I am with you alway, even unto the end of the world."

Yes, the Christian church to-day, without any manner of doubt, has men enough, and money enough, and either has or should have power enough to evangelize the world in our generation. The point I am getting at is this: I don't have much hope of ever getting an adequate amount of that twenty-five billions of dollars of wealth out of the hands of the hardened—some of them are—money makers that now control it. Their habits in life are fixed. You don't change men's habits much after they are fifty or sixty years of age. Within fifteen years, or within twenty years at the most, that twenty-five billions of dollars of wealth and the immeasurable moral and spiritual resources of the church are going to be absolutely controlled by those who are now in our Sabbath schools and in our Young People's Societies, and who are now making their life decisions, who are now choosing their life's principles, who are now forming their habits of Christian

stewardship, and who are now at the age of greatest religious interest. If we can bring the missionary spirit into the lives of these Sabbath school scholars and members of Young People's Societies, it ought not to be said twenty years hence that there is a great cry over there for workers, with workers in America ready to go, but the church at home with almost disgracefully large accumulations of wealth refusing to give the money to send the workers to meet the need, in obedience to the command of Christ.

I believe that the Sabbath schools and Young People's Societies hold in their power the solution of the missionary problem.

The question next arises, "How may we develop the missionary interest in these Sabbath schools?" We must launch out upon a comprehensive educational policy. Our government, national, state and municipal, does not hesitate to appropriate millions and millions of dollars for the education of school children for future citizenship, believing that those millions of dollars come back many fold fifteen and twenty years hence when these children have come to manhood and womanhood. We heartily approve such expenditure by the future government for education of its citizens, but apparently expect our missionary boards to continue the penny-wise, hand-to-mouth method of extorting all the money they can from the Sunday schools, and appropriating, as a rule, absolutely nothing, or at least very little, for the education of that great constituency from which it must expect its future support.

I am glad, however, to note a change that is taking place in this policy. It was only last month that one of our denominations that has been receiving annually from its Sabbath schools the magnificent sum of one-half a million dollars, appropriated eighteen thousand dollars for the salary and expenses of a secretary and office force to be devoted exclusively to the cultivation and education of the Sabbath schools and Young People's Societies along missionary lines. There are in America to-day six denominations each of which has a man who gives his entire time to the cultivation of this field, upon which the future of the missionary cause depends. And there are two or three other denominations that are expecting to begin at an early date the cultivation of this most fruitful of missionary fields. I believe we are coming to a new era, and will soon see that it is just as important to spend money and put forth well-directed efforts to develop missionary interest in Sabbath schools as it is to put forth money in the education of our future citizens.

METHODS OF WORK IN THE YOUNG PEOPLE'S SOCIETY.

What is the best method of getting the Young People's Society interested in missions? Shall we have first a missionary committee? If so, how shall it be chosen, and of whom shall it consist? I want to plead this afternoon for the appointment of the strongest member of the society as the chairman of the missionary committee. I admire the wisdom of some of my friends that during the past year have declined re-election as presidents of their Young People's Society in order that they may accept what they regarded as the more important position—chairman of the missionary committee.

We should have the strongest members of the Society on the committee. What other suggestions have you?

A delegate: Some one who is interested in the mission work.

A delegate: Prayer.

Mr. Vickrey: That means, first, prayer in the selection of the missionary committee, and it means, second, some one who believes in prayer.

A delegate: Some one who is willing to make out a plan for the society.

A delegate: Some one who has patience to keep hold after the novelty has worn off.

A delegate: Some one who is willing to work.

A delegate: Some one who is exceedingly busy.

Mr. Vickrey: Now, we have seven. May I suggest another one, the eighth: Have on your committee some of the younger members. You have seen missionary committees made up of members over fifty years of age. I saw one made up of women over sixty years of age. They possibly do good work, but some day that church is going to be without a leader in its missionary work.

Let us come to the second point on our syllabus: What are the duties of the committee? Will somebody suggest some things for the missionary committee to do?

A delegate: To give information.

Mr. Vickrey: In what way?

A delegate: Along missionary lines.

A delegate: The first thing is to have a committee meeting.

Mr. Vickrey: May I suggest that the committee arrange to have *monthly* committee meetings. I believe that the missionary committee ought to have a meeting once a month. A friend of

mine, who is chairman of one of the most successful missionary committees I know, says that in the first place the missionary committee has sufficient business to make a monthly meeting necessary, but if it has not business enough to make the meeting necessary it ought to meet once a month to find something to do.

I have four or five reasons in my mind why the missionary committee should have monthly meetings. First, if for no other reason, for prayer. If the missionary committee has nothing else to do at its monthly meeting it should get together once a month for prayer concerning its problems. The second reason I have in mind is that it may plan and prepare for the monthly missionary meetings. A third reason is, for inspiration. I do not believe that any committee can be very enthusiastic as long as all the individuals are working independently. A fourth reason is that they may constitute the nucleus of a mission study class. I mean a mission study class that really studies the missionary work in Egypt and India, as you study Shakespeare or Browning. And then another reason I have why they should come together once a month is that they may check up the annual policy. I believe that somebody suggested a moment ago that one of the first things this committee should do was to get together and map out a policy, a plan of work which they propose to accomplish this coming year in their society.

We propose, for instance, to secure a missionary library and to circulate it. We propose once a month to have a missionary meeting; we propose to promote prayer for missions; we propose to secure a certain amount for missions, and so on. Month by month, as the committee meets, it will check over that policy. How far along are we in the amount we were going to raise this year? How far along are we in circulating these books? Check up the work and talk it over, pray over it once every month, and get a new impetus for the month that is to follow.

How about the missionary library? I wonder how many societies here have a missionary library in their Young People's Societies? Will somebody tell us how they got their library?

A delegate: Given to us by a friend.

A delegate: Free-will offerings from the members of the society.

Mr. Vickrey: Those of you who have no missionary libraries take note of these plans, for I do not believe we can have a really successful missionary work without missionary libraries. We might just as well try to build a house without tools as to build up

a missionary interest without a missionary library. There are some things we can evolve out of our inner consciences, but we can never evolve a missionary meeting out of our inner consciences. We must have the material.

A delegate: Different members subscribed for the books.

A delegate: Make out a list of the books that you want to purchase, place the list price opposite that, and the special cost price you can get them at,—and most of them you can get at a discount,—and then ask your friends to sign their names opposite the book which they wish purchased—wish to purchase and buy for the society.

A delegate: Divide the cost between the societies, the Young People's Society and the Sabbath school; all unite in the purchase of the library. Three or four different organizations meet.

Mr. Vickrey: The next big question, "How shall we circulate that library? It is one thing to get the books; it is quite another thing to get those books read. I suppose a Carnegie might help us out in getting the libraries, but there is no Carnegie who can solve the real problem—to get the books read. Who can suggest a plan?

A delegate: Hold a missionary meeting at which members of the congregation are prepared and papers are prepared to be read. In other words, base your meetings upon the library, so that every person taking part in that missionary meeting will be obliged to have read certain parts of certain books to get certain material.

A delegate: Have special studies in the books of the library.

A delegate: Read the books yourself, and become enthusiastic over it and talk about it to others.

Mr. Vickrey: What have some of the pastors done to get the books read?

A pastor: Preached on some of the books; they went like wild fire after that. I know a pastor referred to a book in a sermon, and the bookseller said he sold sixty copies the next week.

A pastor: I know another pastor who took "In His Steps" from home to home, loaned it to each member, and had it read 170 times, that one book, just by his personal work in his pastoral calls. And isn't it reasonable that we as members of the missionary committee should take those books from house to house and loan them, just as the Booklovers' Library is introducing and bringing books to our houses. If they will do it for gain should we not do it for the sake of getting this work before our people?

A delegate: Have you ever tried a book review meeting? At

a meeting have perhaps half a dozen books, and just briefly review them, some of the most interesting extracts, and chop them right in two in the most interesting part, just where it gets the most interesting, and announce at the conclusion of the meeting those interested in these books may get them at the library, the missionary library.

Mr. Vickrey: Can you report any results from missionary reading? What have been some of the results from this circulation of missionary libraries? I know one society that had more than one hundred missionary books read during this past year. May I tell you that since they have read the missionary books this society has jumped in its contributions from fifty dollars a year to the support of an American missionary at a salary of six hundred dollars. Does it seem strange that they should increase their giving ten fold in the course of a year? It will not seem strange if you will read just one or two of the one hundred books that they have circulated.

Then, on the subject of the Sabbath school. What method shall we take up in our Sabbath school? What Sabbath school superintendent is here who can tell us some plan he has been using successfully for quickening the missionary interest among the Sabbath school scholars?

A delegate: In our school we undertook to support a lady missionary, and we have letters from her once every two months. We have missionary exercises four times a year; sometimes a little more frequently. We bought literature from our Secretary and our Board, and the Sabbath school session is entirely devoted to missionary information and inspiration. The scholars of the school, as well as members of the church, take part, but largely leaving the program in the hands of the younger persons outside the school. We find our Sabbath school contributions grew from sixty dollars to seven hundred and fifty dollars.

Mr. Vickrey: The contributions from a single Sabbath school grew from sixty dollars to seven hundred dollars. That is more than ten fold increase as a result of this cultivation for which we are appealing here this afternoon. Can that not be done in your school? Is it not possible that in your Sabbath school some similar growth might be brought about? I believe that in every Sabbath school it ought to be possible to have a certain amount of missionary instruction, every Sunday, if possible, certainly oftener than once a quarter, and that if we did a marked increase in both giving and prayer would result. I suppose there are some here

that feel they can't do that. I am not so sure but that it is within the power of almost every person in this room, if they will, to have their representative on the foreign field by means of the work they do through the Sabbath school or through the Young People's Societies. There are some of us who hope to go out to the missionary field some day, and I believe the dearest aim of every student volunteer and of every missionary is to get out to the field where they can tell the love of Jesus to those who listen for the first time. But possibly there are in this room this afternoon persons who may be the means, in God's hands, if they will, of sending to the fields two, three, four or five, perhaps a dozen representatives, which may be ten or a dozen times better than if they were to go out to the field in person. Do you think it is impossible? I would like to refer again to that last testimony, where a single school increased its contribution from sixty dollars to seven hundred and fifty dollars. That means that from that Sabbath school there is to be a missionary supported on the field. Why is that missionary on the field? That missionary is on the field because some member of the Sabbath school—I know not who it was—because some member of that Sabbath school had a vision, a vision of the latent power that was wrapped up in the Sabbath school, and that person developed that latent power by educational methods, backed by prayer, and God honored his efforts, until to-day there is at least the equivalent of an American missionary laboring on the mission field as the representative of that school. But can it not all be traced back to some one person who asked God to use him as the means in bringing about some such result?

I have in mind this moment a girl, and she is no more than an ordinary school teacher, who came to our Silver Bay Conference, and she there caught a vision of the possibilities of the Christian Endeavor Societies in New York City. She went back to New York City determined to be the means, in God's hands, if she could, of organizing mission study classes in every Young People's Society in New York City. That girl, during the past two years, has been enabled to organize more than one hundred mission study classes, enrolling more than one thousand young people, who meet there in New York City every week around tables in some library for the study of Christian missions, just as a Shakespeare Club or Browning Club meets to study Shakespeare or Browning. It is a rather short time in which to judge results, but thus far I know personally three persons out of that one thousand who have caught a vision of the need on the foreign field, and two

of them are now on the ocean and the other is under appointment. I know one out of that thousand, a young business man who cannot go himself, but who determined by God's help to support his representative on the field. There are four persons out of that one thousand that have been brought under the influence of the mission study classes in New York City. I don't know anything of the other nine hundred and ninety-six, but there are at least four persons out of the thousand going out to the field. Why? Because one school teacher, who up to that time was scarcely known, caught the vision of the latent power that was lying unused in the Young People's Societies in New York, and, having caught the vision, she was obedient to that vision. Can anyone here conscientiously give any reason why it is impossible for us to go back from this convention to our Sabbath schools and to our Young People's Societies and accomplish some such results as have been reported here this afternoon?

God has his best gifts in this life for the few who dare to stand the test. God has his second choice for those who will not have his best. And some there are who always make the highest choice, and when by trials pressed they shrink, they yield, they shun the Cross, and so they lose the best.

I want in this short life of mine, and I hope that every one in this church does—I want in this short life of mine just as much as may be pressed of service true to God and man, so help me, God, to be my best.

Let us close with a word of prayer.

Our dear Lord and Master, we thank Thee for the privilege, for the great honor, that Thou doest confer upon us of making us workers together with Thee in bringing this world to a knowledge of Thy love. We thank Thee, oh Lord, that Thou hast ever seen fit to take us into partnership with Thee. And now, if in the coming days Thou doest call us into a larger partnership, may be not shrink back and ask to be excused as though it were a thing to be dreaded, but rather let us gladly put our hands in Thine, and ask Thee to lead us, knowing that Thy Will is best.

And now, at this hour, we would place our talents and our time and all that we have in Thy hands. We desire to hold them henceforth only in stewardship for Thee. We pray Thee, oh God, that Thou wilt teach us how to administer our stewardship as we go back to our home churches with the new vision that has come to us, and with new opportunities that have come before us. We pray Thee that in the light of this new vision that Thou wilt

teach us how we shall use our time and how we shall use our talents which Thou art entrusting to us. Teach us, dear Lord, that the sweetest thing in all the world is just to do Thy will. Reveal Thy will unto us with regard to our church work and with regard to the latent power in our Sabbath schools and our Young People's Societies; reveal Thy will unto us and help us to know what our duty is and our privilege and our possibilities in regard to them are. And day by day and hour by hour as we endeavor to do Thy will, we pray Thee, oh Lord, that Thou wilt give to us Thy peace, the peace which passeth understanding, and that power and that joy divine that shall compass our hearts and minds, through Jesus Christ, in Whose Name we ask it. Amen.

THURSDAY EVENING.

The Supernatural Factor in Missions: Rev. Arthur T. Pierson, D.D.

Farewell Words: Rev. R. M. Russell, D.D.

THE SUPERNATURAL FACTOR IN MISSIONS.

THE REV. ARTHUR T. PIERSON, D. D.

Beloved Friends:

The center of the whole Christian system is the supernatural: Without it we have no Christianity.

Even thoughtful disciples do not always understand the gravity of the present situation, when the supernatural element in the Christian faith is assaulted from all sides, with persistent and desperate violence. The student of history will find no epoch, in the annals of the Church, when there has been so combined an attack upon the supernatural, and when so many of those engaged in the assault have been professed disciples and friends of Christ.

If there be no supernatural element in the Bible, it is not an inspired book; if there be no supernatural element in Jesus Christ, He is not a Divine Saviour; if there be none in conversion, there is no such thing as regeneration; if there be no supernatural element in nature, there is no God. So, he who starts by denying the supernatural, is logically compelled to give up the Bible, to give up the Christ, to give up the Holy Spirit, and logically lands in atheism.

Some years ago, a party of five were mounting one of the heights of the Alps. He that was lowest down slipped and the rope to which they were all attached pulled the man above him also from his foothold; and these two dislodged the third from his standing place, and the combined weight of these three made the fourth unable to retain his position. Happily the guide above, feeling the increasing strain upon the rope, drove his alpenstock and axe into the ice and firmly braced himself, holding on with all his might. He was thus enabled to help the man just below him to recover himself; and so, one by one, they were all saved,—because the man at the top held his place.

The tendencies of our day are so strongly toward unbelief and disbelief, that we may feel sometimes as if our confidence in the inspired Word of God were slipping away from us, and our faith in Christ, as a Divine Saviour, were being disturbed, and our assurance of the supernatural work of the Spirit in conversion and

sanctification, becoming beclouded, and perhaps, that we are in danger almost of falling into atheism; but, if our faith in the supernatural still holds, we can be recovered from all these risks of skepticism in other directions; but when that faith in the supernatural is gone, all is lost!

God means therefore that there shall be a perpetual challenge to faith in a Power, greater than nature, and higher than man. He knows how dull our vision is, and that we are in a world of sin and sorrow, with obscured faculties, half paralysed affections, and a will, crippled by habits of iniquity. He knows how dim and distant spiritual and eternal things seem; and, in compassion for us, He has given us at least one *unceasing demonstration of the miraculous,* and that is *the work of missions,* at home and abroad. Having been providentially led into the study, especially of *foreign* missions, for over forty years, I feel as though I had been walking along a kind of Milky Way—a path of Light where God has gone before and left His golden footsteps behind Him. In this systematic and extensive search into missionary biography and history, I have felt surrounded consciously with evidences of supernatural working which are encountered all along the whole of this lengthened course of missionary effort. It was this conviction of the supernatural factor that led to the writing of volumes on "The Miracles of Missions;" no other term seemed to answer the purpose, to express the profound conviction that there are as truly miracles in the spiritual sphere in the history of modern missions as there were miracles in the physical sphere in the days of the Lord Jesus Christ. Not only so, but reverently it may be affirmed that these spiritual miracles accomplished in missionary history have been greater than any miracles in the merely physical sphere, wrought by the Lord Jesus Christ Himself in the days of His pilgrimage on earth.

Perhaps this may hint what He meant when, as recorded in the 14th chapter of John, He said, "*Greater works* than these shall *ye do,* because I go unto my Father." It was a great thing to make the blind see, the deaf hear, the lepers to be cleansed and the dead to be raised up. Is it not as great, is it not greater, to have a man's mind, dark by nature, illumined by the mind of God? To have an obstinate will hearken for God's voice, to have one, dead in trespasses and in sins, become capable of a holy walk with God and intimate and constant response to the sensibilities of the divine nature; and to have the moral guilt and leprousy or sin cleansed instantaneously, and new power be given to subdue all

the habits that have been confirmed by long continuance in sin?

God Himself tells us that this is to be His perpetual challenge, not only to the Church, but to the world, that He is the miracle working God. In the 55th chapter of the Prophecy of Isaiah, He tells us that His thoughts are not as our thoughts, and our ways not as His ways, "For as the rain cometh down and the snow from heaven, and returneth not thither until it has watered the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall My word be, that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Then follow these remarkable words: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and *it shall be to the Lord for a name* (that is a world-wide fame or reputation); *for an everlasting sign that shall not be cut off.*"

What does this mean? God promised to send forth His word with such mighty power that, where noxious and offensive growths were found in the individual soul, and in the soil of society, there shall come up plants of godliness; that the spiritual character and conduct of the believer and the community shall be so transformed that this moral and spiritual transformation shall be to the Lord for a world-wide name and fame; so that, while other signs may fail, this shall be His *"everlasting sign"* that shall never fail—shall never be cut off. In other words, God tells us that we shall always live in the region and realm of miracles, if we are doing true mission work. If we go forth with His word in dependence on His spirit, we shall see miraculous transformations both of individuals and even of whole communities; we shall witness displacement of sin, of error in doctrine and iniquity in practice, such as can be traced to no fountain head but divine and creative power, for only He who created can recreate, only He who made can so marvelously make over again.

Notice also what our Lord said at the close of the Gospel according to Matthew, "Go ye into all the world, make disciples of all nations," or as Mark gives it, "Preach the Gospel to every creature," "and lo; I am with you alway, even unto the end of the age." By the way, "Lo; I am with you" is a great Jehovah promise, found more than fifty times in the old and new testaments. "I am with you," was what Jehovah said at every crisis in the history of his believing people. There is only one case, however, and that is in

this 28th of Matthew, where the *order of the words* in the original is changed. In this case, literally, it is, *"Lo; I with you am."* Our Lord separates the personal pronoun, "I," from its verb, "am," with which it is intimately and necessarily associated, to *let in the believer between,* as though he were literally stretching His everlasting arms around His witnessing disciples and His witnessing Church.

Christ then promises to be with us in some marvelous way. His whole three and a half years' contact, converse and communion with disciples had already been filled with incessant, miraculous work. He says, as He is about to leave them for the hiding place within the vail, "go ye, and preach the Gospel in all the world, to every creature, and there will not be a day when I will not continue with you." The invisible Captain of the Lord's host who appeared to Joshua before Jericho and took the entire charge of the siege of that great initial stronghold of Canaan, to whom Joshua gave up the command of the hosts and whose direction he implicitly complied with, as a subordinate officer—that same Person still is the invisible Captain of the Lord's host, and whenever missionaries of the Cross go out in His name to proclaim His Gospel, in dependence upon His promise, He is as absolutely with them as He ever was with the disciples in the days of His flesh.

In the first chapter of the Acts of the Apostles, and eighth verse, is another presentation of this same truth which I seek earnestly and emphatically to impress. "Ye shall receive power after that the Holy Ghost has come upon you;" or, as translated in the margin, "The power of the Holy Ghost coming upon you." Here is a third imtimation, or declaration of an era of miraculous power that is to attend the witnessing Church. God in Isaiah declares His everlasting sign to be these moral transformations in society. Christ promises His disciples that He will be perpetually with them, in invisible but omnipotent presence, when they go forth to tell the good news of redemption. And now He bids them tarry in Jerusalem for that new manifestation of spiritual power, found not so much in God the Father's supernatural intervention, or God the Son's conduct of the campaign, as in the inward witness, and the external and manifested working, of the Spirit of God in connection with testimony, borne by the disciples.

Within those three statements lies the philosophy of the whole subject. People sometimes say, that they wish they had lived eighteen hundred years ago and been witnesses to Christ's miracles; and that they would have no hesitation in believing in

Him if they could have seen His miracles. I reply, "Come with me, and I will show you modern miracles by the hundreds. You need not go back eighteen centuries for supernatural testimony. Be as diligent to read the history of missions as to read the morning newspaper, or the latest novel, and you will find yourself walking in the realm of miraculous manifestation."

Taking the missions of the last century, there are at least twenty or thirty remarkable manifestations that might almost be selected at random from the history of missionary labor, all of which most marvelously disclose the supernatural power of God.

We may begin at the Sunrise Kingdom, Japan. Read the story of Joseph Neesima and his remarkable conversion; how he picked up in the library of a Japanese friend a sort of abridgement of the Bible, in Chinese, written by some American, and found in the opening words "In the beginning God created the heavens and the earth,"—more wisdom than he had found in all the Buddhistic and sacred books of heathendom. From that time he could never be content till he had both read and followed this sacred book. Drs. James C. Hepburn and Guido F. Verbeck were remarkably introduced by God into that land at the exact time when needed to mould the history of the New Japan. Dr. Verbeck was a Hollander by birth, an American by training, but a citizen of no country, and therefore able to enter fully into, and identify himself with, Japanese affairs, becoming the trusted counsellor of the government, and intimately shaping governmental policy; getting also great power over the young men of the Island Empire, so that, when that exodus took place of young Japanese who came to Philadelphia, New Brunswick, and New York, and other great cities, to train themselves for governmental positions, Dr. Verbeck was the man that shaped the course of that exodus, not only toward high intelligence in education, but toward the impressing upon them of the Christian religion. My own daughter, who has been a missionary in Japan for sixteen years, had some little part in training some of those young men in the knowledge of the English language; and some of the young men sent by Verbeck to these shores have since risen to high positions in that great Sunrise Land.

Never, perhaps, in the whole history of missions were there two men more singularly prepared beforehand and at the exact crisis put into the exact place which God had prepared for them and for which He had prepared them, than when Hepburn and Verbeck went to Japan. And when Dr. Hepburn stood before a

Japanese audience and presented those five massive and superb volumes representing the translation of the Bible into the Japanese language it was one of the greatest occasions the history of the world has ever known.

Passing over to the Island of Formosa, we see the late George L. McKay, struggling with the ignorance, superstition and opposition of those native Formosans, and building up a strong native church, with a college of native students; and, before his death, seeing a large part of the Island of Formosa covered with Christian churches, schools and congregations of believers, and here is another demonstration of God's modern miracle working.

In Burmah let us follow the career of Adoniram Judson. The first Burmese convert was won in 1819; then in 1875, there was the opening of the Kho Thah Byu Memorial Hall, the cost of which was contributed by thirty-five thousand saved Karens, then living, and in memory of the first Karen convert, in 1825, and of as large a number of converts that were dead, all of whom were God's planting in that heathen soil. This memorial hall, built of converts' money, stood on one height, confronting the Schway Mote Tau Pagoda, on another, the temple of the ancient and abandoned superstitions contrasting with the memorial of their present allegiance to the Lord Jesus Christ.

Go over into India and visit the remarkable work begun in your own behalf by Andrew W. Gordon, and his compeers, in the district of Punjab. Then visit the Telugus, see the heroic field of Lyman Jewett and John E. Clough, so marvelously blessed by God. In 1853, the American Baptist Missionary Union were about to give up the work of the "Lone Star" Mission, because for so many years it had been entirely unproductive, and it was Samuel Smith, the sacred poet, that on that occasion wrote his verses:

> "Shine on Lone Star—thy radiance bright
> Shall yet illumine the western sky;
> Shine on, Lone Star—the time shall come
> When none shall shine so fair as thou."

Lyman Jewett said, "I am going back to that work if I only go to die." John E. Clough in 1869 offered himself, though only a civil engineer. The Board felt that they had no occasion for a civil engineer, but wanted a preacher of the Gospel. "Well," he said, "I am going to India; if you don't send me, I will get somebody else; if I can't get anybody to send me, I will go on my own responsibility." And the Missionary Union said, "Here is one

man bound to go if only to die, and we must send somebody to bury him. Here is another who is going whether or not any one will send him. Let us send them both and see what will come of it."

There had been a little prayer meeting of five people on the height overlooking Ongole on the first day of January, 1854, when they consecrated that whole district to God, and besought Him to do some wonderful work of spiritual transformation in that spot. In the great famine of 1877, although the Missionary Union had no use for a civil engineer, God had. Dr. Clough, the civil engineer, was employed by the British government in India to complete the "Buckingham Canal." In this work he employed thousands of these starving people and they got wages, and with wages, food. When these native workmen rested, at the close of the day, he yearned to preach the Gospel to them, but he knew no Telugu, and so he determined to learn and repeat to them texts, though he dared not trust himself even to explain them. He began the first day with John iii, 16, repeated in Telugu and the next day he could repeat more texts, and so he went on, until by and by, he could recite Scripture in their own tongue for half an hour, while as yet he could not add a word in comment. And, out of such repetition of the pure Word of God, came the baptism of four thousand four hundred and forty-four in one day, and within eleven months, of ten thousand; so that the largest church in the world today is not in Philadelphia, or New York or London, but among these Telugus. In that church of Ongole have been gathered fifty thousand members; the reward of the prayers, the preaching, the faith and the patience of a few godly souls.

In Tinnevelly, where the Church Missionary Society has done such grand work, whole villages have been brought to Christ. On one occasion the people of a village met to decide whether to embrace the Christian religion, and the head man gave consent provided they were all agreed. They all did agree, and gave up the idol temple to be used as a Christian Church, and now the stepping stone on which they enter is the old stone idol, worshipped for centuries, laid with face downward. On the very back of the prostrate idol they go up into the House of Prayer!

In France, what work Robert W. McAll began immediately after the Franco-Prussian war, in 1872! I have stood with uncovered head and with awe on the very corner in Belleville, near that wineshop, where Mrs. McAll was distributing French tracts while

her husband was handing them to passers-by on the street, when an intelligent workingman speaking English said to Dr. McAll, "you are a stranger, but if you will come here and teach us a Gospel without priests and penance and purgatory, many of us would like to hear." Nobody knows to this day but the Almighty and the man himself who this was. But McAll couldn't get that voice out of his ears, and he left England and went to Belleville, hired a little room and put into it a few pine chairs, a table, and a parlor organ, and began his great career in France with two sentences—all he could speak in French—"God loves you," "I love you;" and, upon those two sentences as on the pillars of an arch, he built the greatest work yet done in Papal lands. I myself visited the salles in Paris, and the provinces, speaking to crowded assemblages of Frenchmen. There were then 130 of these salles, open every night with hundreds and thousands of people listening to the glad tidings.

In Africa, the United Presbyterian Church has seen a great work. I fear many, even of the denomination, know little about it, but it has had a wonderful history. Nothing perhaps in the century of modern missions, for conservative views and methods, teaching, preaching and patiently waiting and enduring for Christ, surpasses the work of the United Presbyterian Church in the Nile Valley.

In Sierra Leone, Regents Town was originally called "Hogbrook," because of the literal hogs there, but the human population were once little above the level of swine. England purchased the district early in the last century, as a dumping ground for the refuse negroes taken from slave ships. The Church Missionary Society needed somebody to go there. William A. B. Johnson, a half-educated Moravian offered, but was warned that it was the worst place in the world. He said, "That is exactly where I want to go, where nobody else will." He found there representatives of twenty or thirty tribes of Africans, of the worst character, huddled together not knowing each other's language, and using "pigeon English," as a medium of communication; living in licentiousness, immorality and indecency, keeping a carnival of lust and crime. He said, "What can I do in this place?" But he remembered God's everlasting sign, and the presence of the Son of God, promised to those that go forth in His name, and the power of the Holy Spirit conferred at Pentecost, and he resolved to depend on two things,—*praying and preaching*. In less than eighteen months, sitting on his piazza he could hear groups in the trees about him,

praying for salvation, or praising God for the Saviour they had found. He lived only seven years, and died in 1823, his eyes being closed by the first convert from her tribe. But he left a thoroughly transformed community—a church built by these natives, that accommodated two thousand, and was full. Their children were gathered in schools, and their heathen revels had ceased. When they could go to church only through swollen rivers, they would take off their garments, tie them on their heads and swim across, and then put them on again, and so reach the meeting. They had their own missionary society and they sent their gifts when they couldn't come themselves!

Daniel Lindley was one of the great heroes of the Zulu land, I knew him well and heard him tell how the Gospel elevated the Zulu. He said, "The first indication that a man is turning from darkness to light is that he comes, in his nakedness, to the missionary premises and barters something for a common duck shirt; then the next day something else for a duck pair of pants; then he cannot sit on the ground any more, lest he should soil his pants, so he comes again for a little three-legged stool. And, said Lindley, "When that man gets into that duck shirt and duck pants, and sits on that stool, twelve inches high, he is about twelve miles above the people around him."

Nothing in history of missions surpasses the story of Uganda in the proofs of the wonderful interposition of God. On the 15th of November, 1875, that letter of Henry M. Stanley appeared in the London *Daily Telegraph*, telling of the eagerness of King Mtesa to read the Word of God, and to welcome Christian teachers, and appealing to the British public to send missionaries and teachers to Uganda. Within two weeks, the Church Missionary Society had ten thousand pounds, and determined to take up this mission, and shortly dispatched their first band of missionaries. It was on the way to Uganda that Hannington was shot and sent word to the King that he had bought the road to Uganda with his blood. Alexander McKay and that other marvelous man, George L. Pilkington, followed, translating the Word of God into the language of the people. Soon there came a persecution, and seven pages of the court were burned, and sang on the way to execution, and some declared even in the fire, praises to Jesus. Now, in Uganda, fifty thousand people gather in the synagogi or reading houses, poring over the Word of God. There has been nothing like this in missionary history. The Word of God has so become the center of attraction and attention, that

the people themselves have put up these reading houses so that they might, under competent teachers, read and study this inspired book. And so rapid has been the progress of God's work, that the missionaries in India sent word to the Church Missionary Society two years ago, "If you can spare any men, for God's sake send them to Uganda rather than India, for the present crisis there demands that they be sent to that field."

Again the story of Madagascar is an example of miracles. In 1828, when Ranavalona I. ascended the throne, she signalized the event by the murder of all the King's relatives and chief supporters. She waged warfare for twenty-five long years against the Christian Church. She had converts beheaded, flung from precipices, put in boiling oil. No atrocities of Nero surpassed those of Ranavalona I. Yet, when in 1868, seven years after her death, Ranavalona II was crowned, on the table before her lay a copy of the Word of God, which she declared should "By the Grace of God be the basis of her empire in Madagascar." When the missionaries returned, it was found that the native church, so far from being destroyed through twenty-five years of persecution, was tenfold larger than when the persecution began.

As to the Fiji Islands, if you had been wrecked there eighty years ago, you would have been roasted and eaten by those cannibals, but today you would be as tenderly received and as hospitably entertained as even by the United Presbyterians of Pittsburgh. Thirteen hundred spires rising on that island group point white fingers towards heaven. Many of them are erected on the sites of cannibal ovens.

Have you read the story of Hilo and Puna, and the labors of Titus Coan? He had a parish over one hundred miles long, and he began to preach the Gospel and visit the people, calling at their huts and talking to them individually about the things of God; and withal he gave himself to earnest supplication. God poured out His Spirit. Mr. Coan couldn't go to them, they were so scattered, and when he saw them mightily moved upon, he said, "You must come to me." They came, seven thousand strong, and put up their tents in the neighborhood, bringing with them their basket work and materials for cooking food, and there was a *three years' camp meeting.* At any time, day or night, if the signal sounded, the building, holding four thousand people, was packed, so densely, that those who fainted had to be carried to the doors over the heads of others. When Titus Coan stood there and preached the terrors of the law and the grace of the Gospel, the

groaning and sobbing became so loud as to drown his voice, and he had to stop in silence to see how marvelously God was working. In one day he baptized seventeen hundred candidates after careful examination, and the whole district was planted with Christian homes.

God wrought miracles through William Duncan at Metlakahatla. Those Tshimshean Indians were cannibals, ferocious, and violent, when he went among them. But he first became acquainted with their language inside of Fort Simpson from Clah, a native, and then he sent word through him that he was coming to preach and teach the Gospel to them. He went, putting his life in the hands of God. They were so quarrelsome that, when he wrote his first sermon in the language he didn't dare ask them to come together in one assembly for fear of riot and bloodshed, but delivered that same sermon nine times in one day before the different tribes gathered in their respective wigwams. Then he planted schools and developed a model state, a thoroughly Christian community in every respect.

Many other instances of missionary success might be cited, as inspiring and convincing as these, all of which demonstrate that God's everlasting sign has not been cut off, that the Lord Jesus Christ is with His witnessing Church, and that the Holy Spirit works in power in answer to believing prayer.

But I have another and more important message. I have been present at many anniversaries, some jubilee occasions, and more than one ecumenical council, but have never been at a series of meetings where the addresses, on the whole, maintained a higher average or where there has been such avoidance of crowding the program so that speakers could do justice to their Master and their theme, and I praise God for this experience among you during these days. But my heart yearns on this memorable occasion, to leave with you a testimony that I should not be ashamed to have as my last word of witness, if it should so please God. Let me add a few words as the question *how, in the work of your church, the supernatural power of God may be demonstrated to a far larger degree.* This is after all the crowning and all important issue of this great occasion.

The mystery of the Trinity has a marked relation to the work of missions.

There is something striking in the way in which the Bible presents our relation to the Father, the Son and the Spirit. The Old Testament is full of the Father, but little is said of the Son, or of

the Spirit. The Gospel narratives are full of the *Son*, while comparatively less reference is made to the Father, and to the Spirit. The Acts of the Apostles, however, are full of the Holy Spirit. He is the dominant as well as prominent personality from the first chapter to last. This book is in fact the Acts of the Holy Spirit, as the presiding Presence in the Church, as when Peter says to Ananias and Sapphira, "You have lied unto the *Holy Ghost,*" losing sight of himself as the presiding Spirit.

Moreover, in the Old Testament, the Father is specially presented as the object of *faith:* "Abram believed in God and he was called the friend of God." In the New Testament Christ is continually before the believer not only as atoning Saviour, but as our *pattern,* that we should follow in His steps, surrendering to Him in obedience as Saviour and Lord. In the Acts of the Apostles the Holy Spirit is presented as *The Power,* the source of all unction, energy and victory in holy living and holy witnessing.

Now, think of these relationships which the Triune God thus bears to your life and work, and the life and work, and especially the mission work, of the Church. While no sharp lines of demarkation mark off the individuality of God the Father, God the Son and God the Holy Ghost, yet God the Father is held up as the supreme object of *faith*, God the Son, the supreme object of *surrender* and devotion in obedience, and God the Holy Ghost, the supreme *source* of *spiritual power* and unction, by which we witness effectively for God.

Now, what relation has all this to *missions?* We are awed before the absolute *sovereignty* of this Triune God. We cannot *command* or *control God;* yet are we not driven to *fatalism.* It is possible to come into conditions where God accepts us as workers with him and co-operates with us. When we depend upon mere machinery for power, He laughs at our folly. If we think we are going to secure His presence and blessing because of an ornate cathedral building erected to Him, or because of an elaborate and ornate ritual, a ceremonial, esthetic and artistic; if we think that because we have the most complete organization that our "Ways and Means" Committee can devise, such mechanical methods will control His activities and enlist His sympathies, He holds us in derision. He cares nothing for all these things *in themselves.* He will not *be* controlled by machinery, but *He will control the machinery,* if it is put before Him only to have him inspire and use it, animating, pervading it with His presence and power. In such conditions we may have the best, and cannot

have too good a machine, but woe to us if we think that a fine building, a trained choir, decorous forms, and stately ceremonies, complete creeds and businesslike methods can be substituted for the Spirit of God. We insult Him when we think of putting anything in the place of such spiritual power!

What are we, then, to do? Simply to *find out God's plan and drop into our place in it!* To believe in Him, and in such a way as to venture wholly upon Him, trusting Him absolutely, and walking out on the platform of His promises without any other hope than His faithfulness. We are to go and preach the Gospel to every creature, because the Lord has *told* us to go, and not to wait and ask whether it pays — a most irreverent question! What have we to do with the question whether it pays! Of course, anything pays if God commands it. Having our marching orders, as the Duke of Wellington called the Last Commission, we have no alternative. But even obedience will be comparatively without blessing unless we wait before God in prayer to be "endued with *power* from on High." Thus we are to trust with implicit confidence in God the Father, yield habitual obedience to God the Son, and hang in humble and absolute dependence on God the Holy Ghost.

These are the conditions and they are perfectly simple. Why is it then the church does not enjoy these blessings? One reason is that we get our eye on one condition, but lose sight of the others. We see, for instance, that there is a deficiency in faith, and we seek to stimulate faith, but we forget obedience, and neglect to tarry for spiritual enduement. Or, convinced that there is a deficiency in obedience, we bestir ourselves to be more diligent, going into all the world and preaching the gospel to every creature. But, even in such obedience, we may neglect the baptism of the Spirit. Or, sometimes, feeling the lack of this, we pray for the enduement from on high, while failing to trust implicitly in the promises of an unchanging God, and diligently to plan for a world's evangelization, in obedience to the command of Christ.

There is a threefold basis on which all missions depend: Giving, going and praying. And it is a curious coincidence that *giving* is especially connected with *faith* in God the Father; *going and preaching* especially with *obedience* to God the Son, and *praying* especially linked with the *power* of God the Holy Ghost. What does God say? "Prove Me now," and He tells us how to put Him to proof. "*Bring ye all the tithes* into the storehouse and prove Me now herewith, saith the Lord of Hosts, if I will not

open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." How are we bidden to prove God the Son? "Go into all the world and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the age." That assurance can never be disassociated from the *command.* It is only when within obedience to the commission that we can claim and enjoy the promised presence. No less are we taught that the praying attitude is necessary for the Holy Spirit. Christ bade His disciples tarry until they were endued, and ten days of waiting in prayer were succeeded by the Pentecostal baptism. Moreover, he distinctly says, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father *give the Holy Spirit to them that ask him.*"

Systematic giving, then, puts God to proof whether He will stand by us in providing for the support of missions; going to preach puts Christ to proof whether He will be with us as captain of the Lord's Host, and asking in prayer puts the Holy Ghost to proof whether He will endue us with the mysterious unction of spiritual power.

Any church that gets and keeps its eye on all these three conditions, and lives up to them, will find the whole triune Godhead in marvelous co-operation attending the ministry of the Word, both at home and abroad.

Let me close by citing a few illustrations of this.

One man ranks above all others in my judgment for having met all three conditions, venturing in faith on God, obeying Jesus Christ with full surrender, and endued by the Holy Ghost for every service. That man was George Müller, of Bristol, England. It was permitted me to write the life of this remarkable man, and I gladly signalize your celebration by putting at the disposal of your foreign missionary secretary a copy of that life for every missionary of the United Presbyterian Church.

George Müller for sixty-five years carried on a work demanding, as it expanded, an annual expenditure of about one hundred and twenty-five thousand dollars. On principle, he never asked a human being for one penny, and when it was thought that his annual reports might be construed as indirect appeals, he actually withheld them for two years, lest he should seem dependent on any other than Almighty God. He would spend the last penny at any time to supply an immediate need, trusting the Hearer of Prayer to supply other and future wants. I asked him, just before his

death, "Have you ever failed of a meal?" [he had at one time twenty-two hundred orphans and helpers in those orphan houses], and he said, "Never." "Did you ever have to *postpone* a meal?" "Yes; twice in sixty-five years, but only for half an hour." If you or I went to bed without enough breakfast in the house for the family, we would sleep but little. But he went to bed thousands of times in his conduct of that work, without enough food for their next meal, and slept calmly, depending on the "Father of the fatherless." His trust never failed, neither did the God he trusted. He would let nothing be bought unless there was money to pay for it. One morning there was not enough to buy the milk by eight pence. He sent around to the different houses and collected seven pence. It was proposed to buy seven pence worth of milk. "No," he answered, "the Lord knows that these orphans need eight pence worth, and we shall buy what is needed. Go to the boxes and you will find another penny." The boxes were opened and one penny was found and no more!

On one occasion the heating apparatus had broken down in one of the houses and there were no other means of warming it, but a sharp November wind was blowing, and threatened the little ones with serious illness, many of whom had been born of consumptive parents; and it would take four or five days to get the heating apparatus in order. He simply went to the Lord and said, "These are not *my* orphans. They are Thine orphans. I have no means of warming and sheltering them; Lord, *change the wind.*" The wind changed around to the south and blew warm and soft, until the boiler was again in place and fire was ready to be lighted, when the wind changed and blew again sharp from the north. Here was a man who commanded the winds and clouds of heaven in the name of God.

What grasp of faith, what obedience, what testimony, what meek and quiet spirit, what triumphant trust in Almighty God. He began with a shilling, and all his property at his death amounted to less than eight hundred dollars, library, furniture, clothes, books, everything. Yet that one man, in the course of his life, had received and disbursed over seven million dollars for the Lord's work!

My friend Mr. Torrey has been going around the world as an evangelist, and his success has been remarkable. At this very time spiritual power is accompanying and following him everywhere, sweeping like a flame over great cities like Liverpool and Birmingham and Cardiff. In the factories of Wales workmen drop

their tools to go to prayer meetings, and a single employer says that he has lost a hundred dollars a day by his men leaving their work on account of their spiritual anxiety. And the whole of Britain is stirred with Mr. Torrey's preaching of the Gospel.

At Keswick, last summer, he spoke often, and was full of the power of the Holy Ghost. Some twenty or thirty students from Oxford who attended his meetings, received power from on high and went back to the old university town, and now have five groups of prayer meetings a day, and one big prayer meeting once a week, and some of those gownsmen go out on the streets preaching.

Where did this ministry of Mr. Torrey get such power? He tells us, that in Chicago, some years ago, he and another man determined to meet weekly for prayer for the world-wide effusion of the Spirit. Others joined them, until the little company became twenty-five or thirty, and even more. And now there is a continuous meeting in Chicago Avenue Church from three o'clock in the afternoon of Saturday till ten, and sometimes even later, and attended by more than a thousand people. Mr. Torrey one night was moved to ask that God would send him as an evangelist around the world. A few weeks later two gentlemen appeared and urged on him a plan for such an evangelistic tour. They had known nothing of his yearning, but they were prepared to back the invitation with the necessary money. He began with Australia, then went to Japan, China, India and England, and he is now doing as great evangelistic work as any man living, the power of God mightily accompanying him, wherever he goes. He attributes it all to *that prayer meeting,* and his motto is: "My soul, wait thou only upon God, for my expectation is from Him."

Let me make a personal confession. In 1875, while a pastor in Detroit, I suddenly woke up to the conviction that I had been for years preaching the gospel of culture to a rich and cultured congregation, relying on evangelical truth and well organized church methods; but, so far as results go in conversions, I was as one "beating the air." After speaking all day to throngs, doing my best, I would lie awake, lamenting the barrenness of my ministry. While wondering at my impotence to save souls a humble evangelist came to the city, and, without scholarship or any of the boasted arts of oratory, won converts by the hundreds, and among them two of my own daughters. Before he left, I began to pray more, and God revealed the cause of my leanness. I was neither *giving* to God after a godly sort, nor wholly *obedient* to His Son,

nor passionately yearning after souls as one *endued* with Holy Ghost power.

I set my face toward the Lord God, with prayer and fasting, and afterward got some of the godliest of my people to praying; and, on March 24, 1876, while some sixty of us were in prayer for the Holy Ghost's power, the elegant church building took fire and was burned down. We went into the Opera House and began a mission, especially for non-churchgoers, and at once God's power was manifest. On the fourth Sunday night a mysterious solemnity invested the place, and I was unable to proceed in my sermon, being choken with emotion, and I turned the preaching service into a prayer meeting. More than thirty persons at once arose for prayer, and then and there a revival began that in sixteen months brought in more converts than in sixteen years preceding. My ministry has never been barren, as before, since the day when I learned the new secret of fruitfulness. "If we believe not, yet he abideth faithful; He cannot deny Himself."

Beloved brethren and sisters in Christ Jesus, we may never meet again until we meet before the throne of God. I have come to entreat you to signalize this fiftieth anniversary of your missions in Egypt and in India, by a whole-hearted consecration of yourselves to the service of God. I pray you, ministers, to go back to your congregations and cast yourselves upon God as never before, to surrender yourselves anew to the Mastership of Jesus, to tarry before God until you receive the enduement of the Holy Ghost.

Stimulate your people to the *giving* that is an act and habit of faith in God the Father; to the going and sending, preaching and witnessing, which is surrender to God the Son; and to that deep humiliation and believing supplication that is the condition of reception of the fullness of the Holy Spirit. Multiply your gifts a thousandfold at a cost of real self-denial, and "make to yourselves friends out of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Give yourselves in absolute obedience to Christ. Do not depend on machinery, on organization, on Ways and Means, or anything less than the power of the Holy Spirit.

What a mighty wave of revival would sweep over the whole denomination, if every preacher and missionary here today, would rise up before God and determine "By the grace of God my ministry shall henceforth be a ministry of Holy Spirit Power."

Queen Victoria was a remarkable woman. When as a girl of eighteen, the Archbishop of Canterbury informed her that she was

successor to the throne of Great Britain, she wouldn't let him go until he had bowed with her before the throne of God, to ask that she might be a good, Christian queen. They celebrated her coronation with a series of festivities, concluding with Handel's Oratorio of the Messiah. Whenever that is performed in England, the whole congregation arises as the final chorus begins. Her ladies in waiting intimated that it would be improper for her to rise with the audience, a violation of her queenly dignity and imperial prerogative. So when, at the Hallelujah chorus the whole assembly rose, she kept her seat, but when, further on, the grand climax was reached—"King of Kings, and Lord of Lords"—her imperial dignity was forgotten and her court manners, and, rising to her feet, she folded her arms across her breast, and bowed her head, with the diadem of the British Empire upon her brow. God honors all surrendered souls. "Bring forth the royal diadem, and let us crown Him Lord of all!"

FAREWELL WORDS.

THE REV. ROBERT M'WATTY RUSSELL, D.D.

As we come to the closing moments of this solemn and joyous convention we are confronted by the question, "What shall be the results in living purposes for our lives and the work of the Church?" Of interest we have had much and of enthusiasm a marked degree; but it would be possible for these to recoil upon themselves, and the Word of God to Ezekiel to be repeated concerning the results of the inspiring addresses that have commanded attention and awakened interest. After one of Ezekiel's messages God's statement concerning results was, "And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Jehovah. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well upon an instrument; for they hear thy words, but they do them not."

For a different result we pray, desiring that hearing shall be followed by heeding, pleasure by purpose, interest by action. Our lives should be influenced permanently by being led out into fuller participation in Christ's work. Otherwise it were better that we had never come together for review and outlook of our work; for God will hold us accountable for these days of privilege in fellowship with himself and each other.

Surely as a result of our fellowship with God and widened knowledge of His work three resolves should enter into life's purposes and plans:

I. We should resolve that we will hereafter *pray* according to the world's need and in conformity to the Master's declaration and command, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the Harvest that He send forth laborers unto His harvest."

Prayer on the part of God's people is a necessary condition of the world's evangelization. Prayer is not a means of awakening a sleeping God, nor of overcoming the reluctance of God to bestow mercy; but is rather our approach to a waiting God and our taking hold of Divine willingness. It is the method of mother love to await willingness before bestowing certain gifts upon childhood. While a mother might carry a writhing, struggling child to a table of bounty, it is love's method to wait until there is a willingness and desire to receive. Thus does God await the willingness and desire of His people as the necessary conditions of bestowing power. The prayer of faith likewise furnishes a channel for the transmission of heavenly power. While the existence of a great powerhouse in one part of a city insures the possibility of light and power in other parts, the communication cannot be made without insulated lines for transmission. Prayer and faith constitute the lines that connect the Church of Christ with the Throne of God. Lines and lamps are needed as truly in the spiritual as in the physical realm. Wires and workers are both needed that God's power may reach a needy world. Realizing that prayer has this necessary place in God's purpose of grace for the world, and that he verily needs our supplication and faith as the lines through which to transmit His saving energy, shall we not resolve to join Christ in the ministry of intercession for the world, and by holy living and testimony place ourselves at the ends of wires that reach upward to the unfailing sources of Divine light and power? Shall not this be one firm resolve that we will pray daily that God will send forth laborers into His harvest?

II. Shall we not add to this resolve that we will *live* more fully in accord with Divine commandment, and *give* according to the Divinely suggested method of financiering the kingdom?

That believers should live holy lives, in imitation of Jesus Christ, and by so doing let their light shine for him, is accepted without argument; but it does not seem vividly realized by all that holy living includes liberal giving, and that a standard of beneficence other than that furnished by transient emotions is needed for the guidance of the Christian. I would certainly introduce no element of controversy at this stage of our fellowship, but would seek to make it plain that God has given suggestion as to how to financier the work of the kingdom. To some of us certain things seem very plain.

1. We believe that God began dealing with man with both a time and a property restriction, and that both will be needed until

the end of time to maintain a proper spiritual balance in man's nature. Unrestricted possession soon produces the sense of ownership. When your umbrella has been in your friend's house a month he begins to think it his own. Give your tenant his home free of rent for one year, and he will expect it a second, deem it his right by a third, and in a fourth year forcibly resist your claims of ownership. The tree of forbidden fruit in Eden was a benevolent arrangement of God, that man might ever be reminded of God's ownership, and that the fruit of every other tree was furnished by Divine beneficence. The tithe we believe to be an outgrowth and application of the property restriction begun in Eden, and as necessary to the stability of human character as God's time reservation in the Sabbath law, which began also in Eden.

2. We believe that Abraham has some special reason for giving to Melchizedec, King of Salem and priest of the Most High God, a tithe of the spoils of war, and that his example carries a suggestion for Abraham's spiritual children in their giving of tribute to Him who is "a priest for ever after the order of Melchizedec."

3. We believe that Jacob, after vision of the opened heaven and the angel-crowned ladder, vowed to give a tenth of his possessions unto God, because, like other young men, having come to know the God of his fathers, he resolved to adjust his life according to known duty.

4. We believe and are sure that the giving of the tenth to the Levites for their portion was not the inauguration of the tithe law, but a new adjustment of its results to provide for the national worship.

5. We believe that both the Sabbath law and the tithing law have small emphasis in the New Testament, because the Jews in the time of our Lord and His Apostles were strict Sabbatarians and tithe-payers, and that the special need of that time was the enlargement of the spiritual life that found expression in law. We believe likewise that our Saviour indorsed both the law of the Sabbath and of the tithe, and that any line of argument which relieves man of definite property obligations toward God can with equal force be turned against the permanence of the Sabbath as a means of grace.

6. The Gospel injunction to give as we are prospered evidently demands a little application of mathematics, if the Church is to escape the inconsistency of having two men equally prosper-

ous giving entirely different amounts to Christ, because influenced by disposition. The fact that we would permit no man to build our houses while using a ruler that shrank or expanded several inches with the varying temperature of the weather, should keep us from leaving the measure of our duty in Church finance to the varying suggestions of transient emotion.

7. Because love is the fulfillment of the law, and the law itself the rule of action for the expression of normal life, we should expect the love and life of the Gospel dispensation to carry men as far in lines of beneficence and self-sacrifice as was required by the law of the Old Dispensation. The tithing law may, therefore, become the testing of our spiritual vitality. Since love is the fulfillment of the law, freedom from its requirements cannot be claimed in the name of grace. Gospel conferments have been made, "That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Therefore, he who in the name of grace does less than was required by law, but denies inner fullness of life and proclaims himself no longer under *grace*, but in *disgrace*.

8. Because God gave the law of the tithe in the Old Dispensation we can be sure that it was good and accept it as His suggestion for the financiering of the Church in the New Dispensation. The fact that God did not leave the Old Testament Dispensation without a method is suggestive that He would not do so in the New; while the fact that the Church has so largely failed in her work of world evangelization without a Divinely appointed method suggests the need of returning to God's plan. Does any one for a moment believe that God projected so great a plan as world evangelization without suggesting some method for its financiering? It is unreasonable to suppose that all the training of the ages in tithes and offerings was to prepare God's people for Gospel work?

9. That our whole system of Church finance should be lifted out of the realm of transitory human emotion into the plane of love and law is a supreme need. To-day men wait to give until they feel like giving, and ignore duty from lack of emotion. Dr. Jacob Chamberlain, the veteran missionary of India, tells of a horse which, because of certain early experiences, would never start on a journey until his ear was twisted. After some early accident in hitching he was afraid to move until made to forget his fear by pain of his twisted ear. Afterwards, when all fear of further accident had passed away, he still demanded the formality

of pressure on his ear, and would even turn his head to receive it. Many Christians follow this example. They wait to give until some one stirs them mightily by impassioned appeal, causing temporary forgetfulness of love for gold. God hasten the day when we shall do what we should do no matter how we feel, and find right emotion by the exercise of the will in obedience. Make the tithe the minimum of beneficence, and in your joy of giving you will soon pass beyond it, just as the true keeper of the Sabbath longs to make other time sacred and hails with joy the mid-week hour of prayer. Since the need of the world is now the altar of the Church, shall not our gifts for Gospel progress equal the demands of law and God's method for Old Testament times become at least the accepted Divine suggestion for our conduct in the New?

III. We should likewise resolve that we will strive to lead others into apprehension of the glorious mission of the Church, as expressed in Christ's last command and provided for by the bestowment of His Spirit.

Surely no greater and nobler work was ever committed to intelligent beings than world evangelization. The angels of God would hasten from the world of light on high to do this work did God permit it. But for redeemed man alone is this sacred privilege of sharing with the Son of God the work of world redemption and afterward sharing with Him the glory of heavenly reward.

Shall we not now, as the redeemed of a covenant-keeping God, and as the sons and daughters of forefathers who wrote their covenants and solemn leagues in their blood, enter into league and covenant that we will draw near to God in holy purpose, intelligently and solemnly registering three vows: That we will hereafter pray according to the world's need and in conformity to the Master's declaration and command, "The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the Harvest that He send forth laborers into His harvest." That we will live more fully in accord with the Divine commandment and give as a minimum the tithe of our increase to Christ, according to the Divinely suggested method of financiering the kingdom. That we will strive to lead others into apprehension of the glorious mission of the Church, as expressed in Christ's last command and provided for by the bestowment of His Spirit.

The vast congregation was then asked to rise in token of accepting these vows. By far the larger portion of those present

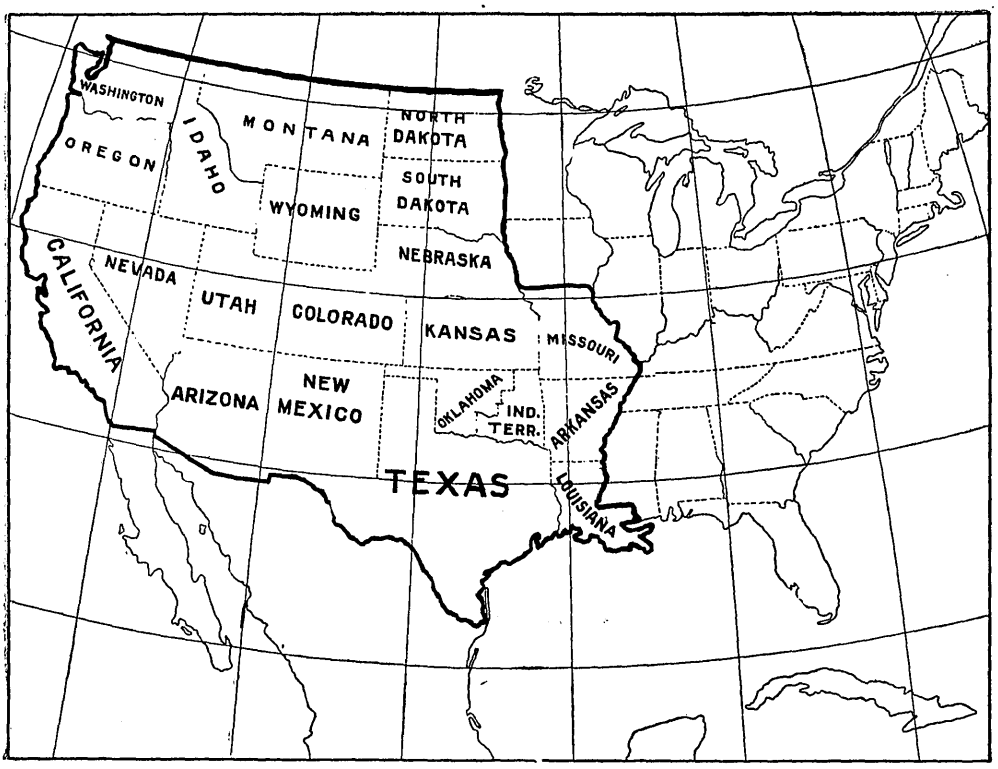
stood in token of acceptance and were led in prayer by the speaker, the choir following the prayer with the tender appeal:

"To-day if ye will hear His voice,
Then harden not your heart."

DIAGRAMS AND CHARTS.

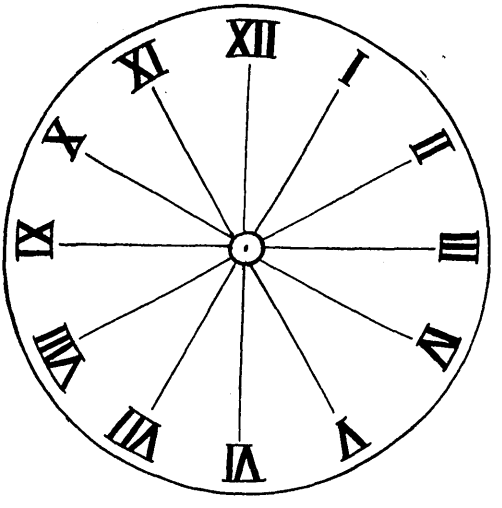
Size of our Foreign Fields.
"Without Christ."
The Unused Cross.
Home and Foreign Fields.
The Occupation of our Fields—Membership.
The Occupation of our Fields—Ordained Workers.
How our Church Funds are Spent.
In Each Hemisphere.
A Study in Proportions.
Growth of Native Church in Egypt.
Growth of Native Church in India.
The Foreign Missionary Dollar.

SIZE OF OUR FOREIGN FIELDS



NOTE:—The States enclosed within the black line have a population equal to the foreign mission fields of the United Presbyterian Church,—16,000,000 people

IN OUR FOREIGN FIELDS.



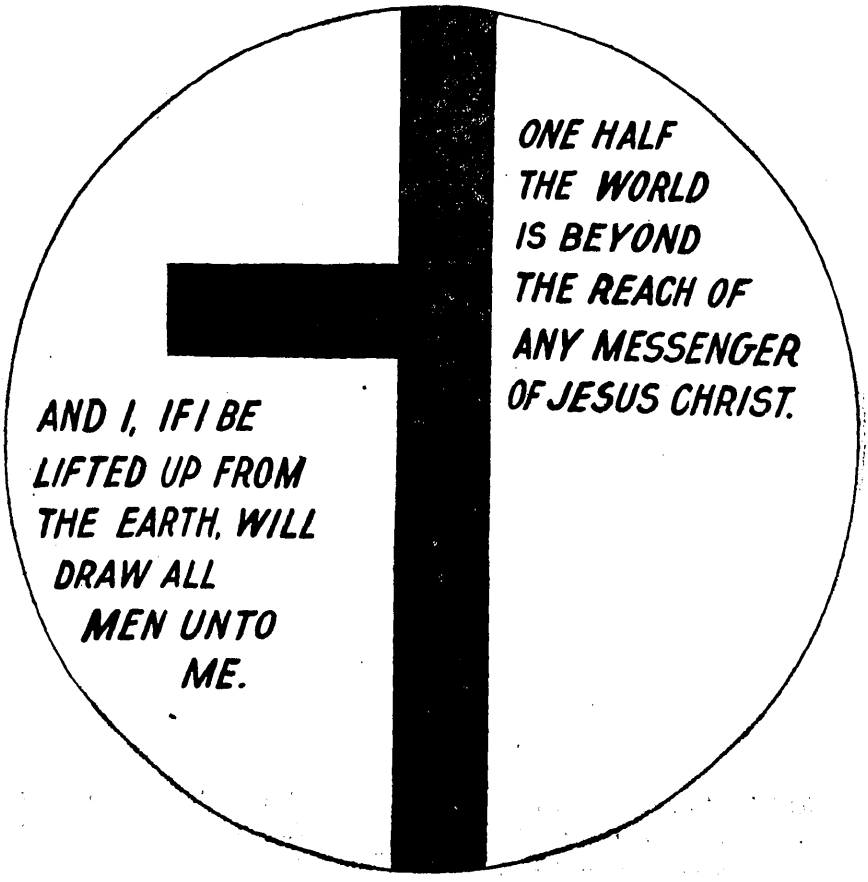
1 DIES EVERY MINUTE,
60 DIE EVERY HOUR,
1.440 DIE EVERY DAY,
43.000 DIE EVERY MONTH,
500.000 DIE EVERY YEAR,

"WITHOUT CHRIST."

WHAT DOES THIS MEAN,

TO THEM?
TO HIM?
TO ME?

THE UNUSED CROSS.



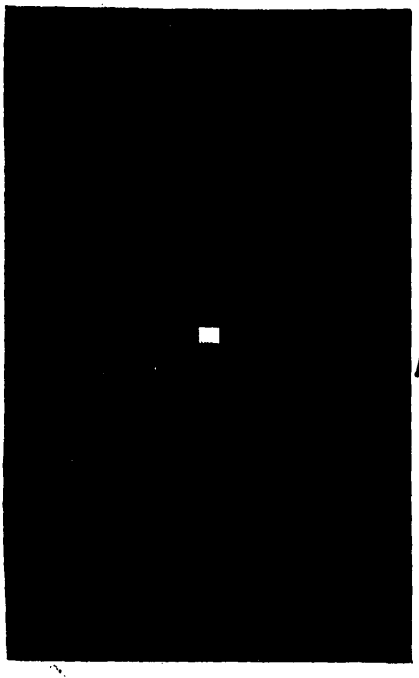
HOME AND FOREIGN FIELDS

NOTE:—As there is one Protestant church member in America to every three who are not, the Home Field of the United Presbyterian Church is taken at approximately three times its membership.

THE OCCUPATION of OUR FIELDS,

OUR HOME CHURCH and FIELD, FIELD=THREE TIMES MEMBERSHIP.

OUR FOREIGN CHURCH AND FIELD

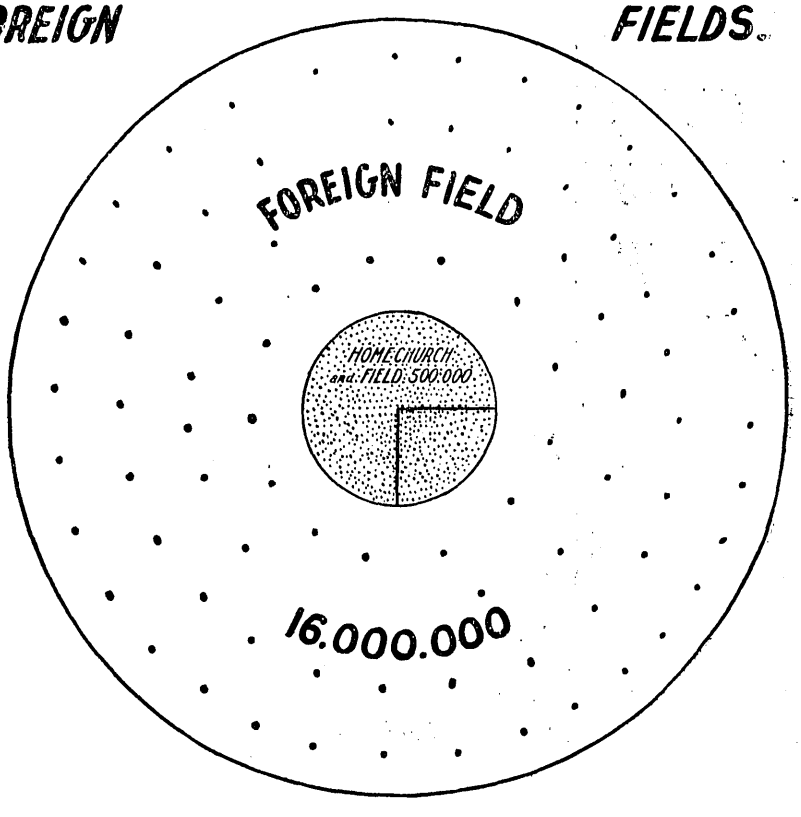


FIELD 914 TIMES MEMBERSHIP.

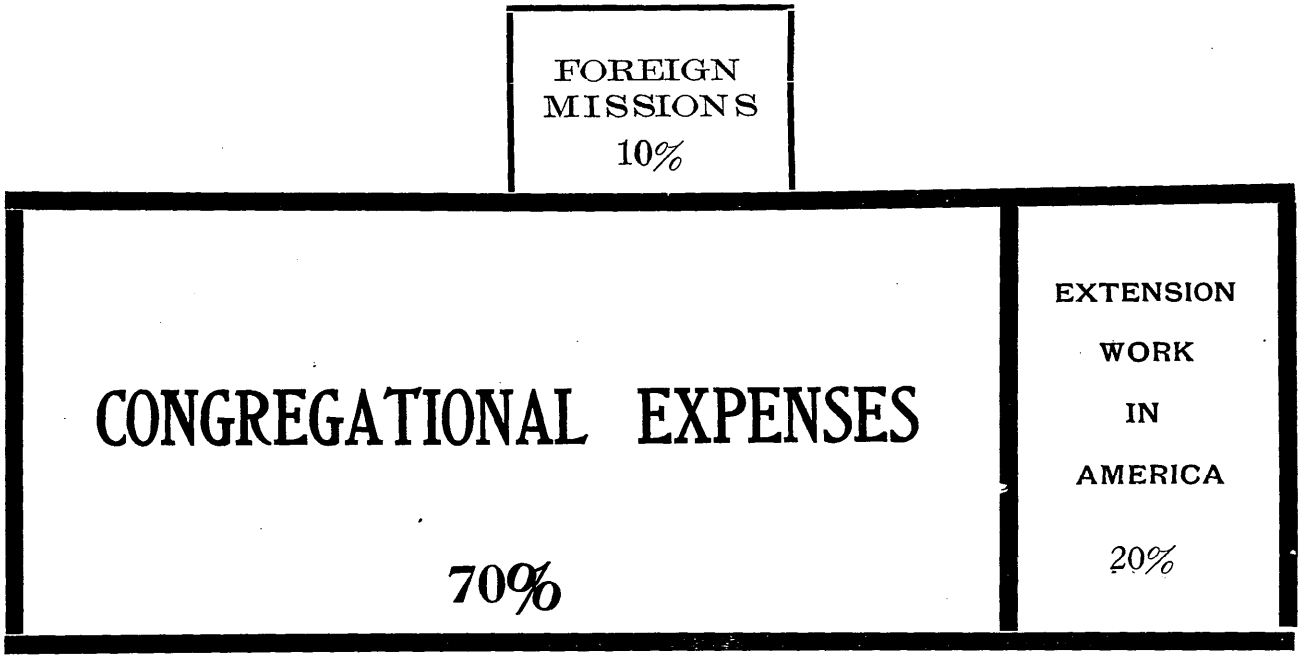
HOME CHURCH=120.000 MEMBERS HOME FIELD 380.000
FOREIGN CHURCH 17.500 MEMBERS FOREIGN FIELD, 16.000.000

The Occupation of our Fields,

SHOWING THE 682 PASTORS AND STATED SUPPLIES IN AMERICA, AND THE 83 ORDAINED MISSIONARIES, FOREIGN AND NATIVE, IN OUR FOREIGN FIELDS.



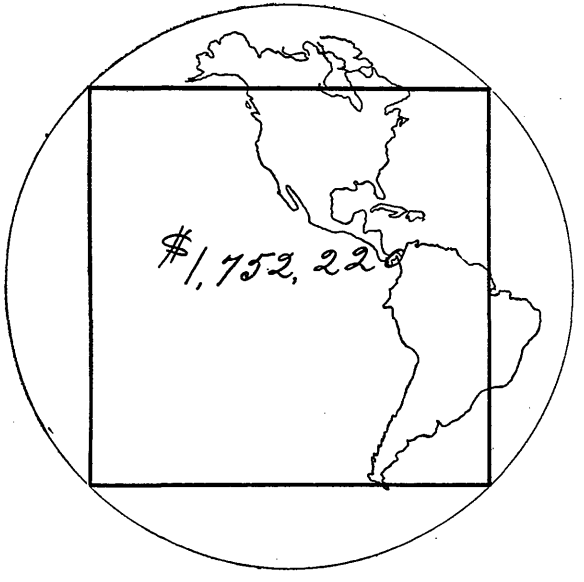
HOW OUR CHURCH FUNDS ARE SPENT

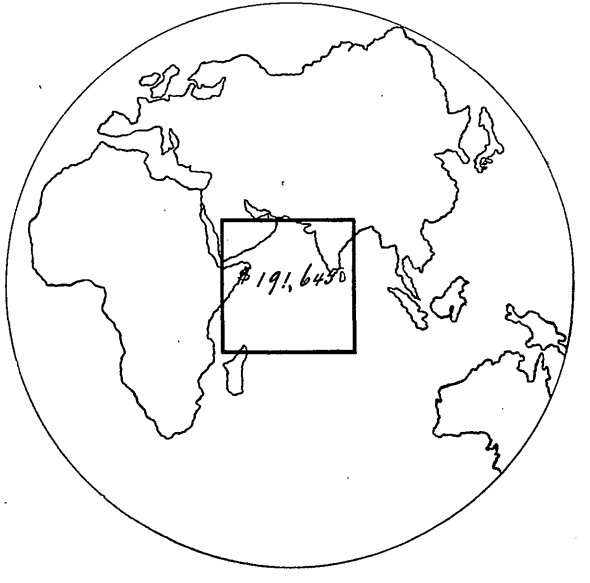


LOVE THY NEIGHBOR AS THYSELF

What our church Spends

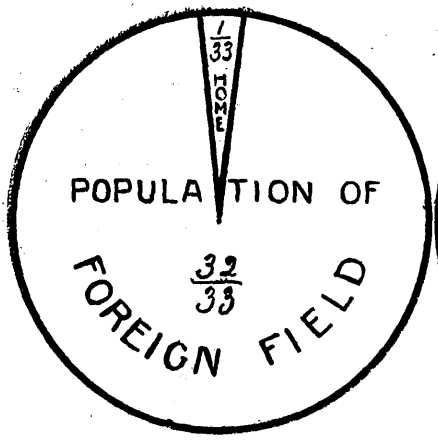
IN EACH HEMISPHERE



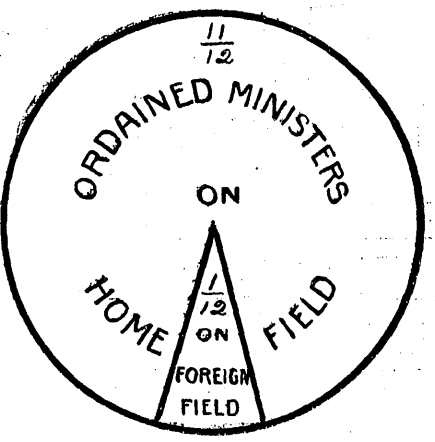


A STUDY IN PROPORTIONS

THE NEED

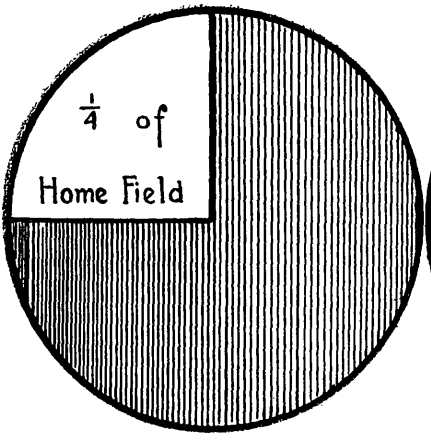


THE FORCE



THE PROPORTION REACHED

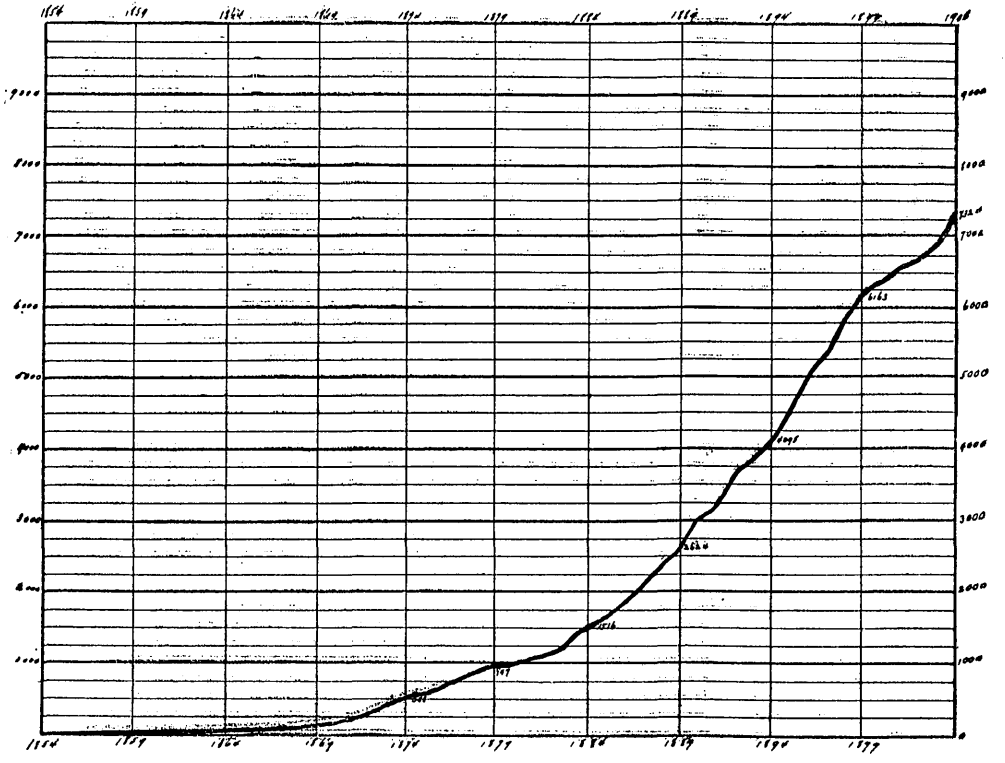
IN HOME FIELD



IN FOREIGN FIELD

GROWTH OF OUR NATIVE CHURCH

EGYPT



FIFTY YEARS GROWTH

NOTE:—The horizontal lines refer to membership.
The perpendicular lines refer to years.

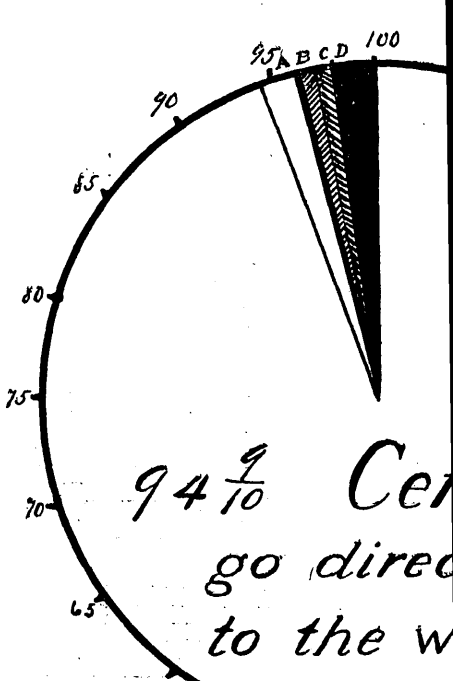
GROWTH OF OUR NATIVE CHURCH

INDIA

FIFTY YEARS GROWTH

NOTE:—The horizontal lines refer to membership.
The perpendicular lines refer to years.

THE FOREIGN MISSIO
WHERE IT C



A.—One and three-tenths cents goes
is often spent in meeting emergencies in t
cases, it is applied to emergencies in admi
reverts to the credit of the general fund as
following year.

B.—Eight-tenths of a cent is applied to
to keep the work going until the contribut
distributed its contributions equally throu
laying them until the end of the year, thi
appear.

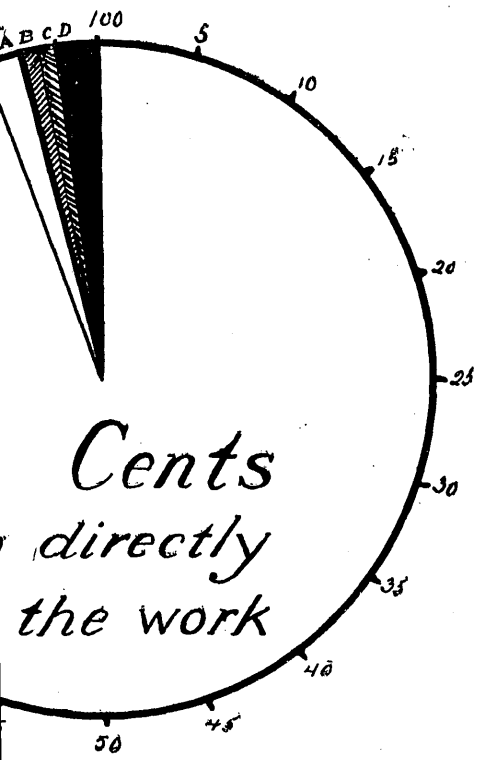
C.—Seven-tenths of a cent is applied t
and other missionary literature for the n
of missionary interest.

D.—Two and three-tenths cents is app
includes the entire administration in Ameri
dollars (approximately) which is handled in

Ninety-four and nine-tenth cents goe
mediately and unconditionally.

NOTE.—The above proportions are
of the General Assembly in 1904.

N MISSIONARY DOLLAR!
ERE IT GOES!



ths cents goes to the Emergency Fund. This
nergencies in the foreign field; in a few rare
gencies in administration at home; usually it
general fund as a balance carried over to the

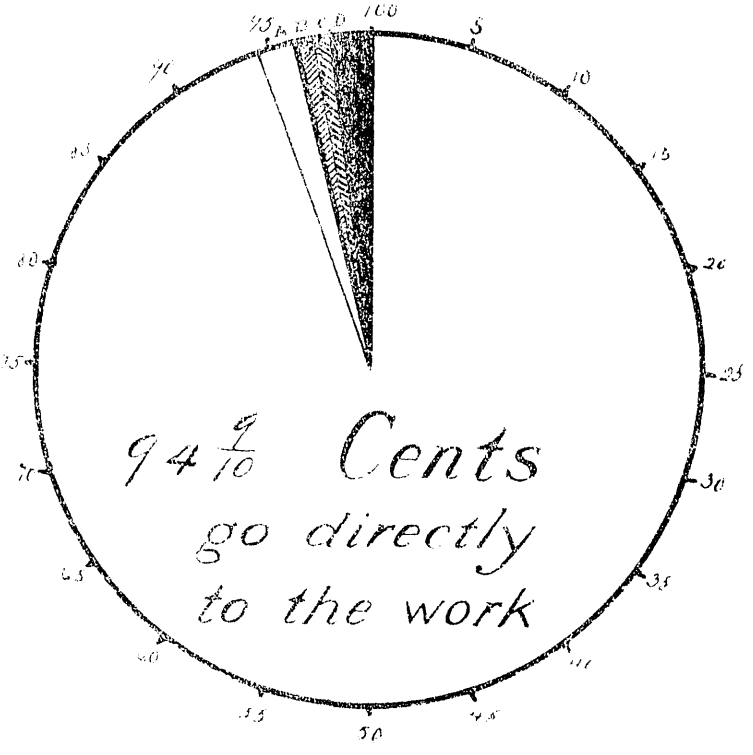
nt is applied to interest on moneys borrowed
il the contributions come in. If the Church
equally throughout the year instead of de-
f the year, this item of expense would dis-

ent is applied to printing missionary reports
ture for the maintenance and development

hs cents is applied to office expenses, which
ation in America of the quarter of a million
h is handled in our foreign missionary work.
nth cents goes to the work, directly, im-
ly.

portions are based on the appropriations
1904.

THE FOREIGN MISSIONARY DOLLAR!
WHERE IT GOES!



EGYPT
1854

INDIA
1855

Program and Music

FOR THE

Semi-Centennial Foreign Missionary Convention

OF THE

United Presbyterian Church of N. A.

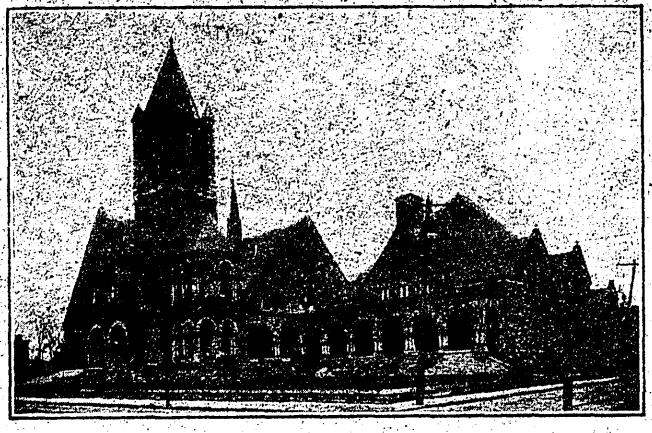
CELEBRATING THE

FIFTIETH ANNIVERSARY

of the Founding of the Missions in

Egypt and India

Sixth United Presbyterian Church



Highland Ave., above Penn Ave.

December 6-8, 1904, Pittsburg, Pa.

CONVENTION THOUGHTS.

The Evangelization of the World!

We can do it if we will.--Samuel J. Mills.

Expect great things from God; attempt great things for God.--William Carey.

Christ is conquering; Christ is reigning; Christ is triumphing.--Charlemangne's Motto.

Your love has a broken wing if it cannot fly across the ocean.--Maltbie Babcock.

He prays not at all in whose prayers there is no mention of the Kingdom of God.--Jewish Proverb.

The Church which ceases to be Evangelistic will soon cease to be Evangelical.--Alexander Duff.

We cannot serve God AND mammon, but we can serve God WITH mammon.--R. E. Speer.

Every church should support two pastors--one for the thousands at home, the other for the millions abroad.--Jacob Chamberlain.

I would rather fail while trying to do something, than to avoid failure by sitting still and doing nothing.

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.--Asahel Grant.

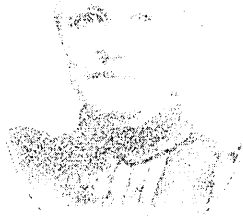
Rev. Thos. McCague, D.D.

Mrs. Henrietta McCague.

Rev. Jas. Barnett, D.D.

THE FOUNDERS OF OUR EGYPTIAN MISSION.

Rev. J. E. D. Ies, D.D.



Mrs. W. J. Reid.

Rev. W. W. Barr, D.D.

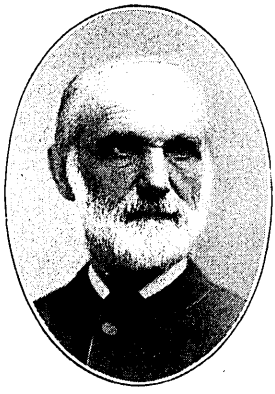
OUR FOREIGN SECRETARIES.

Rev. Andrew Gordon, D.D.

Mrs. Rebecca C. Gordon

Mrs. Elizabeth C. Gordon

THE FOUNDERS OF OUR INDIA MISSION.



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Mrs. Rebecca C. Gordon.

Miss Elizabeth G. Gordon.

THE FOUNDERS OF OUR INDIA MISSION.

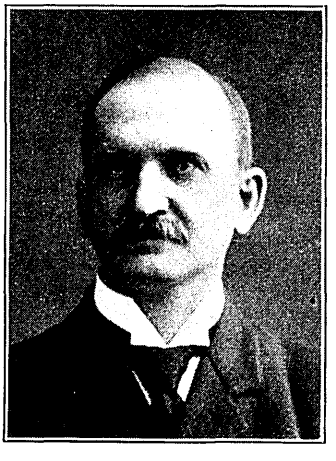
CONVENTION SPEAKERS.

REV. JOSEPH KYLE, D.D.

ROBERT E. SPEER, ESQ.

REV. J. R. MCCLURKIN, D.D.

MRS. ANNIE R. HERRON.



J. CAMPBELL WHITE, ESQ.

REV. ALEX. GILCHRIST, D.D.

MRS. J. P. WHITE.

REV. C. S. CLELAND.

THE BOARD OF FOREIGN MISSIONS

OF THE

UNITED PRESBYTERIAN CHURCH OF N. A.

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CONVENTION PROGRAM.

The music will be under the leadership of MR. WM. Y. GRIFFITH, Musical Director, with MR. H. W. STRATTON, Organist. A Union Chorus will assist in the Song Services.

TUESDAY, DECEMBER 6.

Evening, 7.30 o'clock.

Chairman, REV. J. W. WITHERSPOON, D. D.,

Moderator of the General Assembly of the United Presbyterian Church of North America.

7.30. SERVICE OF SONG.

8.00. A CONVENTION FOREWORD.....REV. C. S. CLELAND
Recording Secretary of the Board of Foreign Missions of the United Presbyterian Church.

8.30. ADDRESS.....ROBERT E. SPEER, ESQ.
Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America, New York City.

9.30. BENEDICTION.

WEDNESDAY, DECEMBER 7.

Morning, 9.30 o'clock.

MRS. H. C. CAMPBELL, Presiding.

President of the United Presbyterian Women's Association.

9.30. DEVOTIONAL SERVICE.

9.45. THE TRUE SPIRIT OF MISSIONS.....*REV.* JOSEPH KYLE, D. D.
Professor Systematic Theology and Homiletics, Xenia Theological Seminary.

10.45. FIFTY YEARS OF FOREIGN MISSIONS IN EGYPT.
REV. CHARLES R. WATSON
Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian Church.

12.00. BENEDICTION.

Afternoon, 2.30 o'clock.

Chairman, REV. JOHN McNAUGHER, D. D.,

Professor of New Testament Literature and Criticism, Allegheny Theological Seminary.

2.30. DEVOTIONAL SERVICE.

2.45. REFLEX INFLUENCE OF FOREIGN MISSIONS IN THE LIFE OF THE HOME CHURCH.....REV. ALEXANDER GILCHRIST, D. D.
Corresponding Secretary of the Board of Home Missions of the United Presbyterian Church.

WEDNESDAY (Continued.)

3.15. OUR EARLY FOREIGN MISSIONARY WORK....REV. M. G. KYLE, D. D. President of the Board of Foreign Missions of the United Presbyterian Church.

3.35. INTRODUCTION OF MISSIONARIES.

4.00. OUR SUDAN MISSION.....REV. J. K. GIFFEN, D. D. Missionary to the Egyptian Sudan, Africa.

5.00. BENEDICTION.

RECEPTION TO DELEGATES.

Evening, 7.30 o'clock.

BUSINESS MEN'S MEETING
in the
CONVENTION CHURCH.

Chairman, A. P. BURCHFIELD, ESQ., Pittsburg, Pa.

7.30. PRAISE SERVICE.

8.00. THE GREATEST BUSINESS IN THE WORLD...J. CAMPBELL WHITE, ESQ. Secretary of the Committee on Ways and Means.

9.00. LAYMEN'S CONFERENCE ON FOREIGN MISSIONS.

9.30. BENEDICTION.

WOMEN'S MEETING
in the
EMORY M. E. CHURCH.

(One block below Convention Church.)

MRS. E. M. HILL, Presiding.

Foreign Secretary of the Women's Board of the United Presbyterian Church

7.30. DEVOTIONAL SERVICE.....MISS KATE A. HILL Missionary to India.

8.00. WOMEN'S WORK FOR WOMEN: ITS PAST.....MRS. W. W. BARR Philadelphia.

8.30. WOMEN'S WORK FOR WOMEN: ITS PRESENT.....MRS. J. P. WHITE Topeka, Kan.

9.00. WOMEN'S WORK FOR WOMEN: ITS FUTURE..MISS ELIZABETH IRVINE Albany, Oregon.

9.30. BENEDICTION.

THURSDAY, DECEMBER 8.

Morning, 9.30 o'clock.

Chairman, REV. J. A. THOMPSON, D. D.,
President of Tarkio College.

9.30. DEVOTIONAL SERVICE.

9.45. THE TRUTH ABOUT LOVE.—Phil. 1: 9-11.
REV. W. C. WILLIAMSON, D. D.
Burlington, Iowa.

10.45. FIFTY YEARS IN INDIA, A LAND STRANGE IN HISTORY, DARK IN SIN, BRIGHT IN PROMISE.....REV. J. K. McCLURKIN, D. D.
Pastor Shadyside United Presbyterian Church, Pittsburg, Pa.

12.00. BENEDICTION.

Afternoon, 2.30 o'clock.

Chairman, JOHN H. MURDOCH, ESQ.
Washington, Pa.

2.30. DEVOTIONAL SERVICE.

2.45. FOREIGN MISSIONS AND THE PASTOR.....REV. D. F. McGILL.
Pastor Sixth United Presbyterian Church, Allegheny, Pa.

3.15. CONFERENCE.

NOTE:—Speakers allowed one minute each. Speak but once and on one question only. Do not take time to repeat the question, but simply call it by number. Begin by giving your Name, and your Town. Keep to the point. When the chairman rises, it is a signal that the speaker's time is up.

QUESTIONS:

1. How often should the cause of foreign missions be presented to a congregation?
2. What are the sources from which material for foreign mission addresses may be collected?
3. What place should foreign missions have in the congregational prayer meeting?
4. How can the pastor best awaken the attention of apathetic minds?
5. How make prayer for missions and missionaries more than a respectable formality?
6. How get the members of a congregation to appropriate the contents of a missionary library?
7. How overcome a boy's dread of or a man's contempt for membership in a missionary society, so far as to induce him to organize or join one?
8. What is the lowest standard of giving to foreign missions that a pastor should set before his people?
9. What can a pastor do to supply a congregation's lack of system in making foreign missionary offerings?
10. What efficient methods of calling out gifts to foreign missions may be used by the pastor?

3.30. FOREIGN MISSIONS AND THE WOMEN'S MISSIONARY SOCIETY
MRS. ANNIE R. HERRON
President of the Women's Board of the United Presbyterian Church.

4.00. CONFERENCE.

(See Note above.)

QUESTIONS:

1. How can the missionary spirit be developed in the home church?
2. What department of our Women's Missionary societies needs the most attention at the present time?
3. How far should missionary societies take up the United Study of Missions?
4. How can a better attendance of members be secured at our missionary meetings, and how can we interest church members in mission work who do not attend the missionary meetings?
5. Would it not be more business like and helpful to the work to have a corresponding secretary in each of the missionary associations of India and Egypt to communicate all business pertaining to women's work to the Women's Board?
6. Should mission churches depending on any of the Boards for partial support, undertake the salary of a missionary in any of the mission fields?
7. To stimulate the missionary spirit, would it not be advisable to plan for a prayer service for missions at least once a month in every congregation in our church?
8. What are some of the best methods of calling the attention of the churches to the place and power of money as a factor in God's plan for the salvation of the world?
9. What are the chief hindrances in the training of the children in missionary service?
10. What are some of the best methods of teaching and establishing systematic giving for missions?

4.15. FOREIGN MISSIONS IN THE SABBATH SCHOOL AND YOUNG PEOPLE'S SOCIETY.....C. V. VICKERY, ESQ.
Secretary of the Young People's Missionary Movement, New York City.

1. The Missionary Committee—Its Organization and Duties.
2. The Missionary Library—Its Purchase and Circulation.
3. The Mission Study Class—Its Organization and Conduct.
4. Missionary Meetings.
5. Giving to Missions.
6. Prayer and Missions.
7. Missions in the Sabbath School.

5.00. BENEDICTION.

Evening, 7.30 o'clock.

Chairman, REV. CHAS. R. WATSON.
Corresponding Secretary of Board of Foreign Missions of the United Presbyterian Church.

7.30. SERVICE OF SONG.

8.00 THE SUPERNATURAL FACTOR IN MISSIONS. REV. A. T. PIERSON, D. D.
Editor-in-Chief of The Missionary Review of the World, Brooklyn, N. Y.

9.15. FAREWELL WORDS.....REV. R. M. RUSSELL, D. D.
Pastor of Convention Church.

9.30. BENEDICTION.

FOREIGN MISSIONARY EXHIBIT.

The Foreign Missionary Exhibit is located on the gallery floor of the Sabbath School rooms of the Sixth United Presbyterian Church.

The Exhibit is arranged in four main sections: one for India, one for Egypt, one for the Sudan, and one for the Home Department. In the first three are gathered articles illustrating the dress, manner of life and customs which obtain in our Mission fields; these throw light on the conditions, problems and methods of missionary work in these lands.

Each section will be under the charge of one or more persons who can explain to visitors the nature and use of articles placed on exhibition.

The Exhibit will be open during the following hours: 8.30 to 9.30 in the morning; 12 to 2.30 in the afternoon; 4 to 7 in the evening. The Exhibit will not be open when the Convention is in session.

Two addresses will be given by returned missionaries, one on Egypt and one on India, illustrating with costumes the customs and manners of the people in Egypt and India. These lectures will be given in the Sabbath School chapel between 1 and 2 on Wednseday and Thursday afternoons.

Visitors are requested to refrain from handling articles placed on exhibition, as these articles are loaned and must be returned undamaged.

I. Indian Section: Complete Indian costumes illustrate the appearance and dress of the people. An Indian village model gives a vivid idea of the conditions which the itinerant missionary has to deal with. Note the products of our Industrial Schools, where weaving and carpentry are especially taught.

II. Egyptian Section: A full line of wearing apparel, especially for women, illustrates the social conventions which require veiling of women. The large display of Christian literature in the Arabic language indicates one of the most effective methods of missionary work.

III. Sudanese Section: Shields, spears, clubs, ivory bracelets, beads, help to make the real savage and uncivilized conditions of life in the Southern Sudan. The Sudanese Exhibit will excite special interest because of the newness and strangeness of this part of Africa and because many of these articles are on exhibition for the first time.

IV. Home Department Section: Four different organizations have exhibits here: the Board of Foreign Missions, the Woman's Board, the Board of Publication and the Young People's Missionary Movement. These exhibits set forth the abundance of material which is at the disposal of Christian workers for the development and maintenance of missionary interest in the home church. Pastors wishing missionary books will find a full assortment here. Missionary libraries and charts, text-books and leaflets will furnish Sabbath School workers and young people with methods of work for their home congregations.

EXHIBIT NOTES.

Do not fail to visit the Foreign Missionary Exhibit.

If you cannot visit our Foreign Fields by crossing the ocean, you can do so by visiting the Exhibit.

Seeing is believing; seeing is understanding; seeing is realizing.

Make notes and rough sketches of the charts which illustrate foreign missionary progress and needs in our own mission fields. You can reproduce these on paper or blackboard when you go home.

Pastors! Take note of the Home Department. Plenty of fuel there for missionary fires!

Superintendents! Have you any system for educating your school in Missions? Take home a free set of the Board's missionary literature for Sabbath Schools.

Missionary Committees! Examine the equipments of the Young People's Missionary Movement.

The Woman's Board has a very interesting series of missionary leaflets.

Attend the Illustrated Lectures on Customs and Manners in Egypt and India.

Through the kindness of Mr. H. J. Heinz, his valuable Oriental collection has been placed at the disposal of the Convention for exhibition. Do not fail to see it.

MEMORABLE DATES.

1854—On September 28th, our first missionary party to India sail from New York on the ship "Sabine."

1854—On September 30th, our first missionary party to Egypt sail from Philadelphia on the ship "City of Manchester."

1854—On November 15th, Rev. Thos. and Mrs. McCague arrive in Cairo, marking the establishment of our Mission in Egypt.

1855—On August 8th, Rev. Andrew Gordon reached Sialkot, marking the establishment of our Mission in India.

1856—In November, the Missionary Association in India, called "The Sialkot Mission" was organized.

1856—On December 18th, the Presbytery of Sialkot was organized.

1857—On October 25th, the first baptisms of our India Mission took place; a Brahmin and a Chuhra (the highest and lowest castes).

1857—The Sepoy Mutiny breaks out in India, resulting in the overthrow of the East India Company and the establishment of British Government.

1858—On May 26th, the United Presbyterian Church of North America came into being out of the Union of the Associate and the Associate Reformed Churches.

1859—On January 7th, our first native preachers were ordained in India.

1859—The first great religious interest in our Mission Field in India begins (among the Megs).

1859—In September, the first four members are received into our church in Egypt.

1860—Our missionaries organized the Presbytery of Egypt.

1863—On February 15th, our first native Egyptian congregation is organized.

1864—On September 26th, our first Theological Seminary was formally opened in Egypt.

1865—On March 5th, Dr. Hogg opened the school which developed into the Assiut Training College.

1867—On February 10th, Makhiel-el-Belyani was ordained the first native preacher of our Church in Egypt.

1868—Dr. Johnston, our first Medical missionary to Egypt reaches Alexandria.

1871—On March 17th, the first meeting of the Egyptian Missionary Association is held.

1873—Religious interest appears among the Chuhras of our India Mission field.

1877—In April, our Theological Seminary opens in India.

1880—In September, our first Hospital in India opens its doors.

1882—On July 11th, Alexandria is bombarded by the British, and the occupation of Egypt by Great Britain results.

1902—On October 29th, our India missionaries, in faith and prayer, issue an appeal for 180 new missionaries.

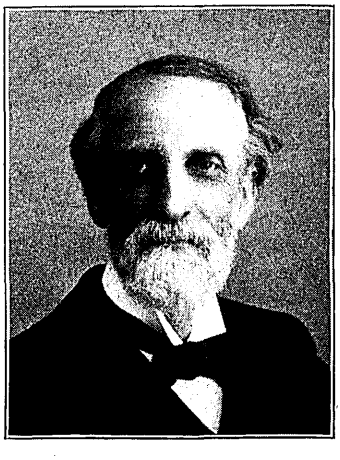
1903—On February 19th, our Egyptian missionaries, in like faith, call for 280 new missionaries to make possible the evangelization of their mission field.

CONVENTION SPEAKERS.

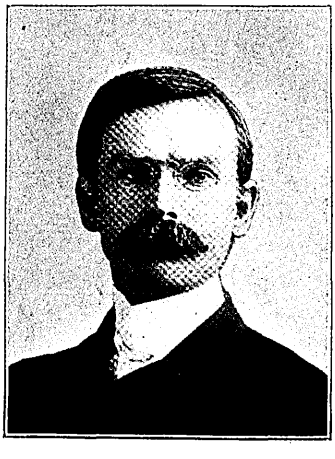
REV. D. F. MCGILL, D.D.

MRS. W. W. BARR.

REV. M. G. KYLE, D.D



REV. ARTHUR T. PIERSON, D.D.



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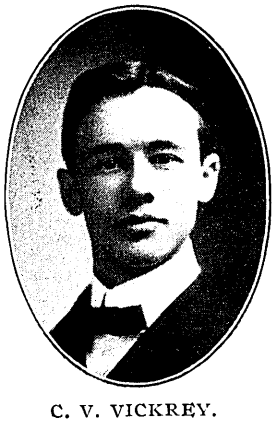


C. V. VICKREY.

MISS ELIZ. IRVINE.

REV. W. C. WILLIAMSON, D.D.

RESPONSIVE READINGS.

THE GLORY OF HIS KINGDOM.

(Psalms 145 : 1–13 ; 98 : 1–9)

I will extol thee, my God, O King; and I will bless thy name forever and forever.

Every day will I bless thee; and I will praise thy name forever and forever.

Great is Jehovah, and greatly to be praised; and his greatness is unsearchable.

One generation shall laud thy works to another, and shall declare thy mighty acts.

Of the glorious majesty of thine honor, and of thy wondrous works, will I meditate.

And men shall speak of the might of thy terrible acts; and I will declare thy greatness.

They shall utter the memory of thy great goodness, and shall sing of thy righteousness.

Jehovah is gracious, and merciful; slow to anger, and of great loving kindness.

Jehovah is good to all; and his tender mercies are over all his works.

All thy works shall give thanks unto thee, O Jehovah; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts; and the glory of the majesty of his kingdom.

Thy kingdom is an everlasting kingdom.

And thy dominion endureth throughout all generations.

Oh sing unto Jehovah a new song; for he hath done marvellous things.

His right hand, and his holy arm, hath wrought salvation for him.

Jehovah hath made known his salvation:

His righteousness hath he openly showed in the sight of the nations.

He hath remembered his loving kindness and his faithfulness toward the house of Israel:

All the ends of the earth have seen the salvation of our God.

Make a joyful noise unto Jehovah, all the earth: Break forth and sing for joy, yea, sing praises.

Sing praises unto Jehovah with the harp; with the harp and the voice of melody.

With trumpets and sound of cornet make a joyful noise before the King, Jehovah.

Let the sea roar, and the fullness thereof; the world and they that dwell therein;

Let the floods clap their hands; let the hills sing for joy together before Jehovah; for he cometh to judge the earth:

He will judge the world with righteousness, and the people with equity.

THE LIGHT OF THE WORLD.

(John 8 : 12 ; 3 : 20, 21 ; Matt. 5 : 1, 2, 14, 15, 16 ; John 1 : 5, 6, 7 ; 2 : 10 ; Acts 26 : 13–18.)

Jesus spake unto them, saying, I am the light of the world:

He that followeth me shall not walk in the darkness, but shall have the light of life.

Every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.

But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

When I am in the world, I am the light of the world.

And when he had sat down, his disciples came unto him, and he opened his mouth and taught them, saying,

Ye are the light of the world. A city set on a hill cannot be hid.

Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus His Son cleanseth us from all sin.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

At midday, O King, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

But arise and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom I send thee,

To open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

THE SECRET OF POWER.

(John 15: 1–8; Acts 1: 3–8.)

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.

Already ye are clean because of the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

I am the vine, ye are the branches:

He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered;

And they gather them, and cast them into the fire, and they are burned.

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

He also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me.

For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth.

BEATIFIC VISIONS.

(Isa. 35 : 1–10; Revelation 7 : 1–4, 9–12.)

The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, with the recompense of God; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein.

No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk there.

And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

And I heard the number of them that were sealed, a hundred and forty and four thousand sealed out of every tribe of the children of Israel:

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

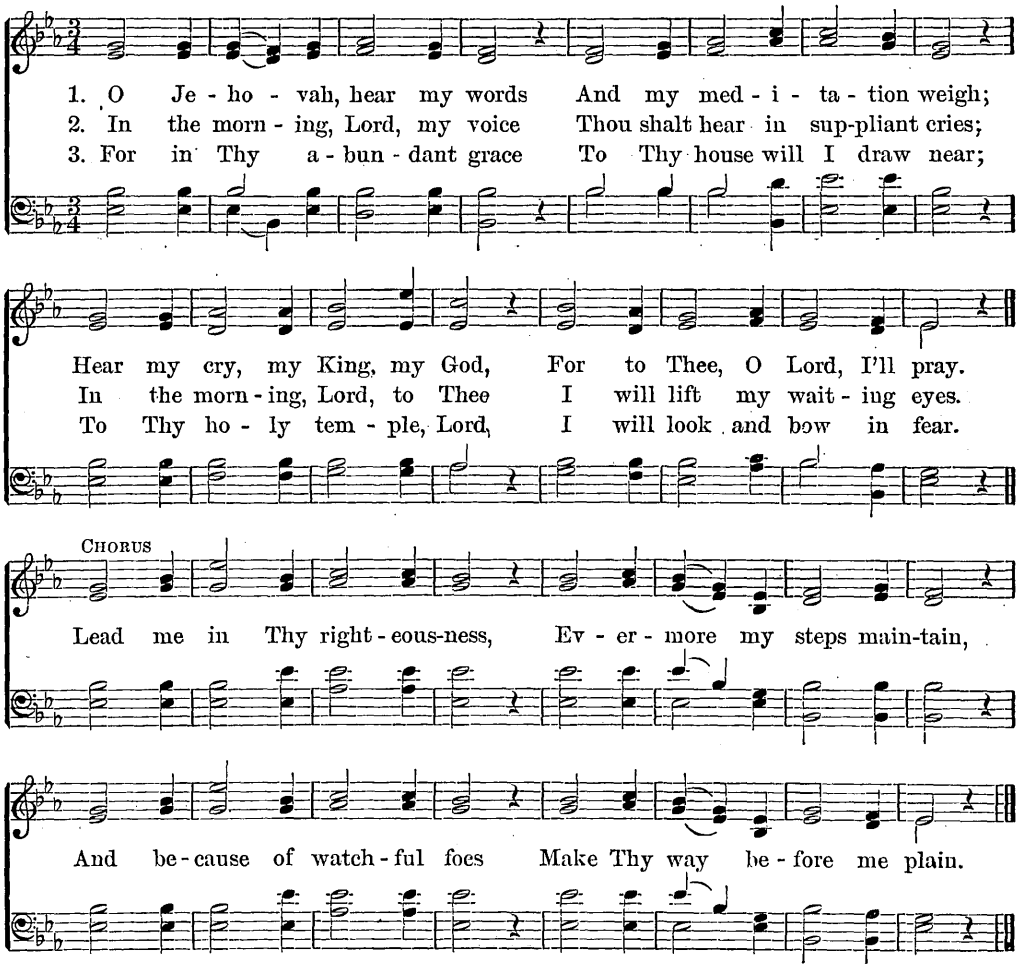
And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God.

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

1 Prayer For Guidance

PSALM 5. 7s

J. W. BISCHOFF

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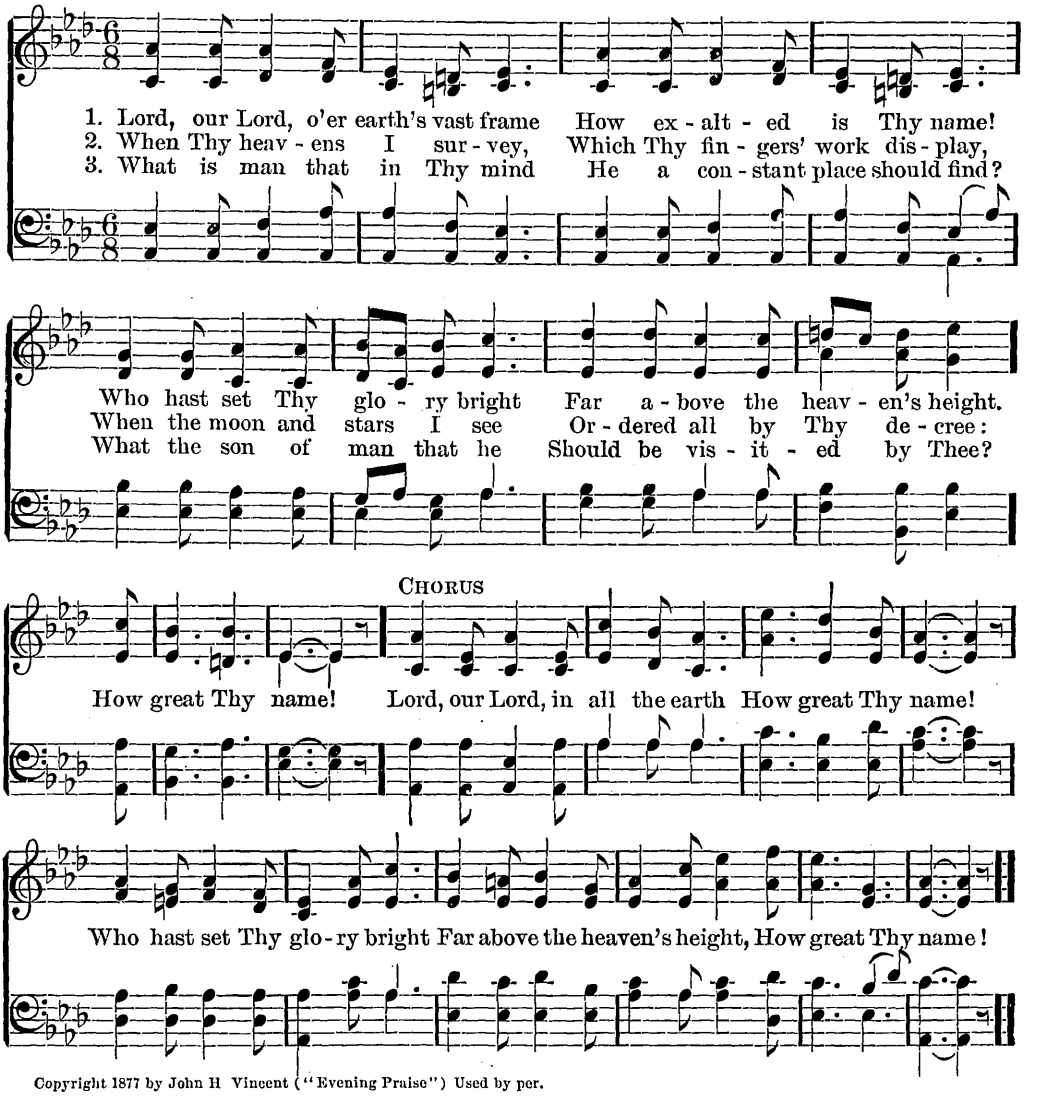
2 God's Glory In His Works

PSALM 8. 7s

WILLIAM F. SHERWIN

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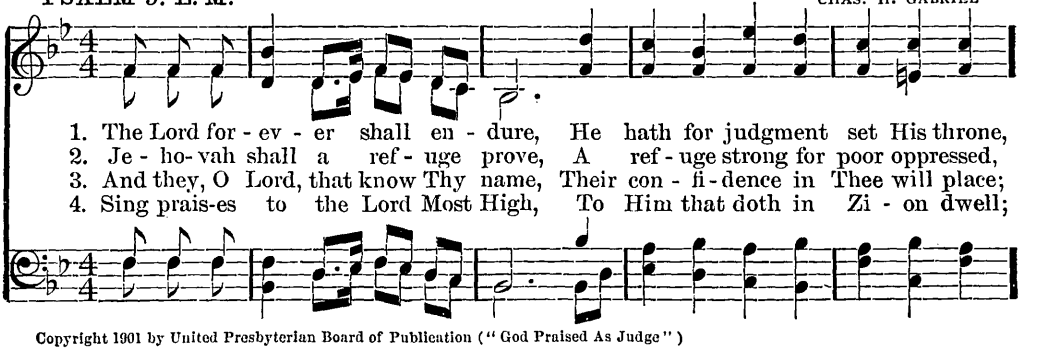
3 God Our Stronghold

PSALM 9. L. M.

CHAS. H. GABRIEL



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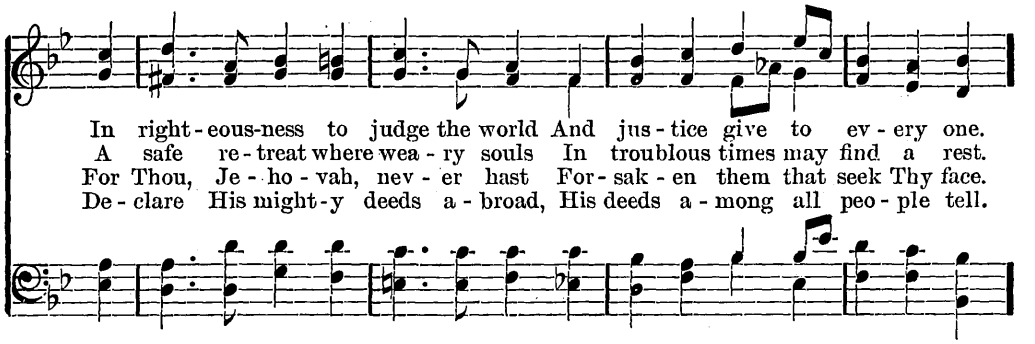
God Our Stronghold (Con.)



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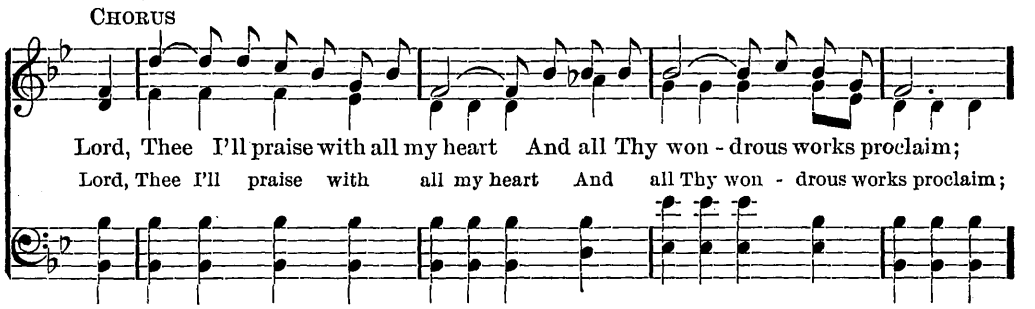
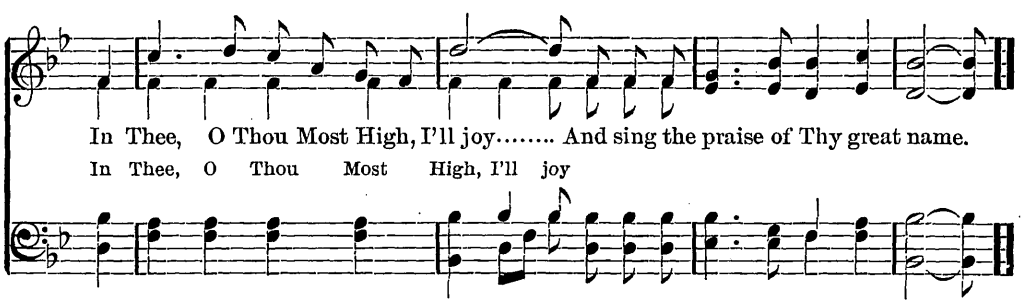
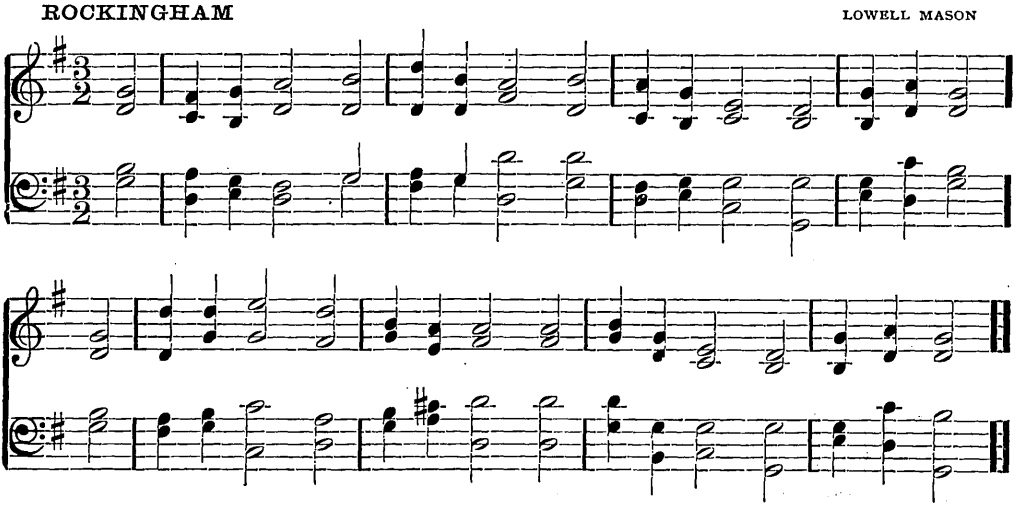
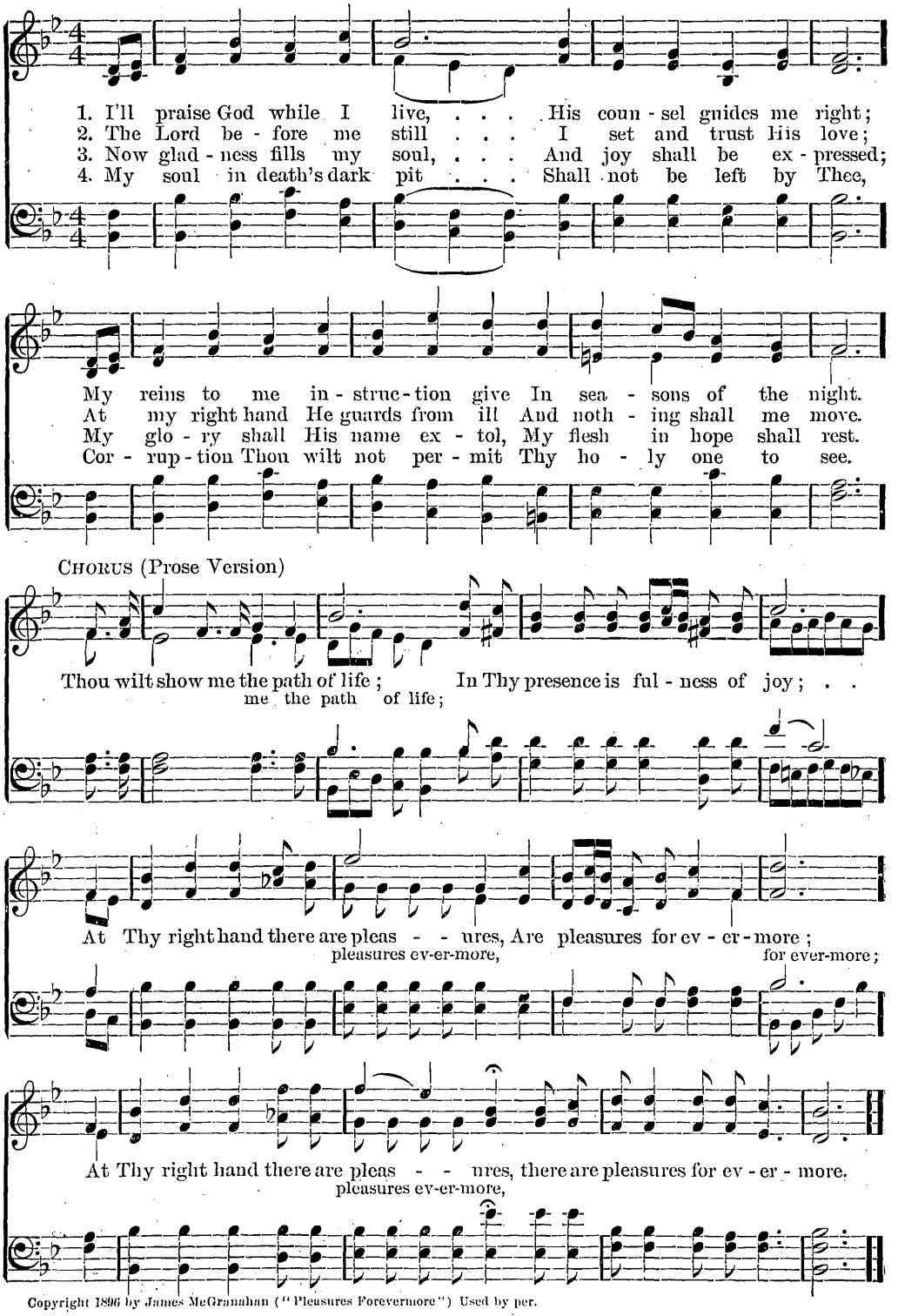

ROCKINGHAM

LOWELL MASON

The Eternal Joys Of Salvation

PSALM 16. S. M.

JAMES McGRANAHAN

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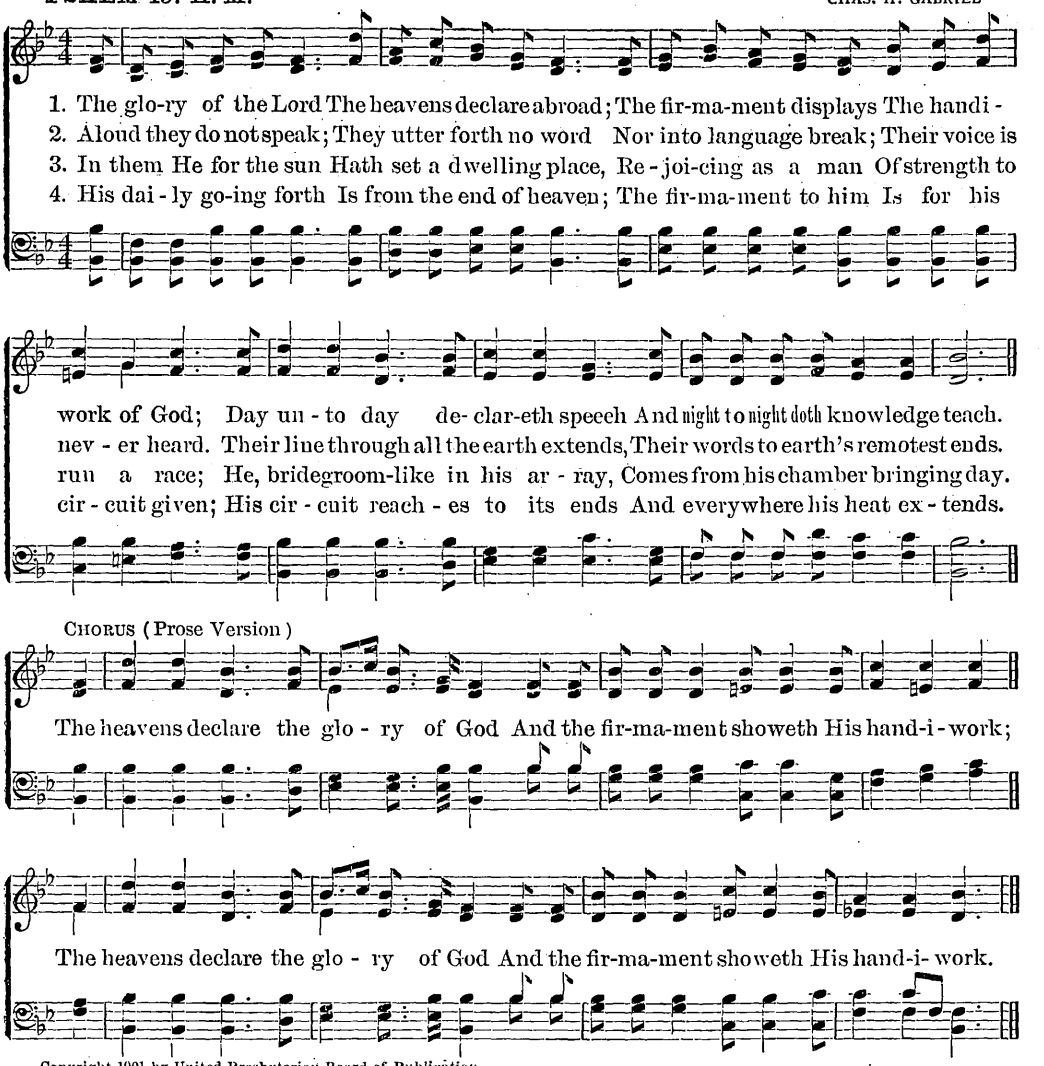
Nature's Tribute To God

PSALM 19. H. M.

CHAS. H. GABRIEL

CHORUS (Prose Version)

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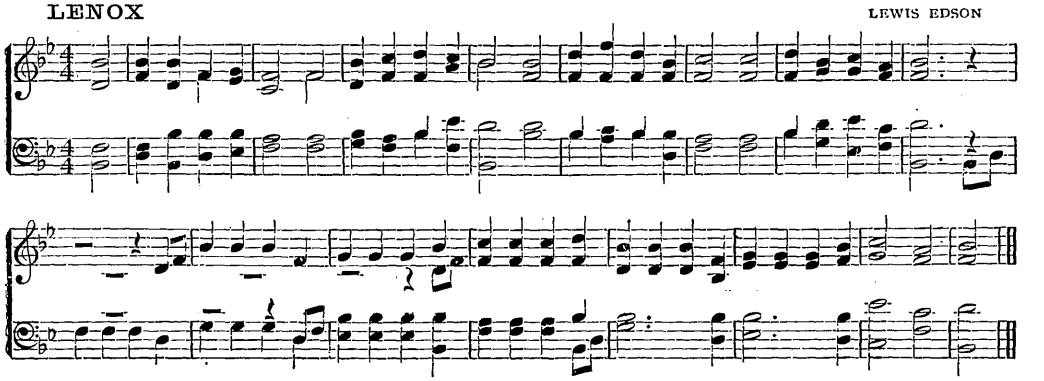
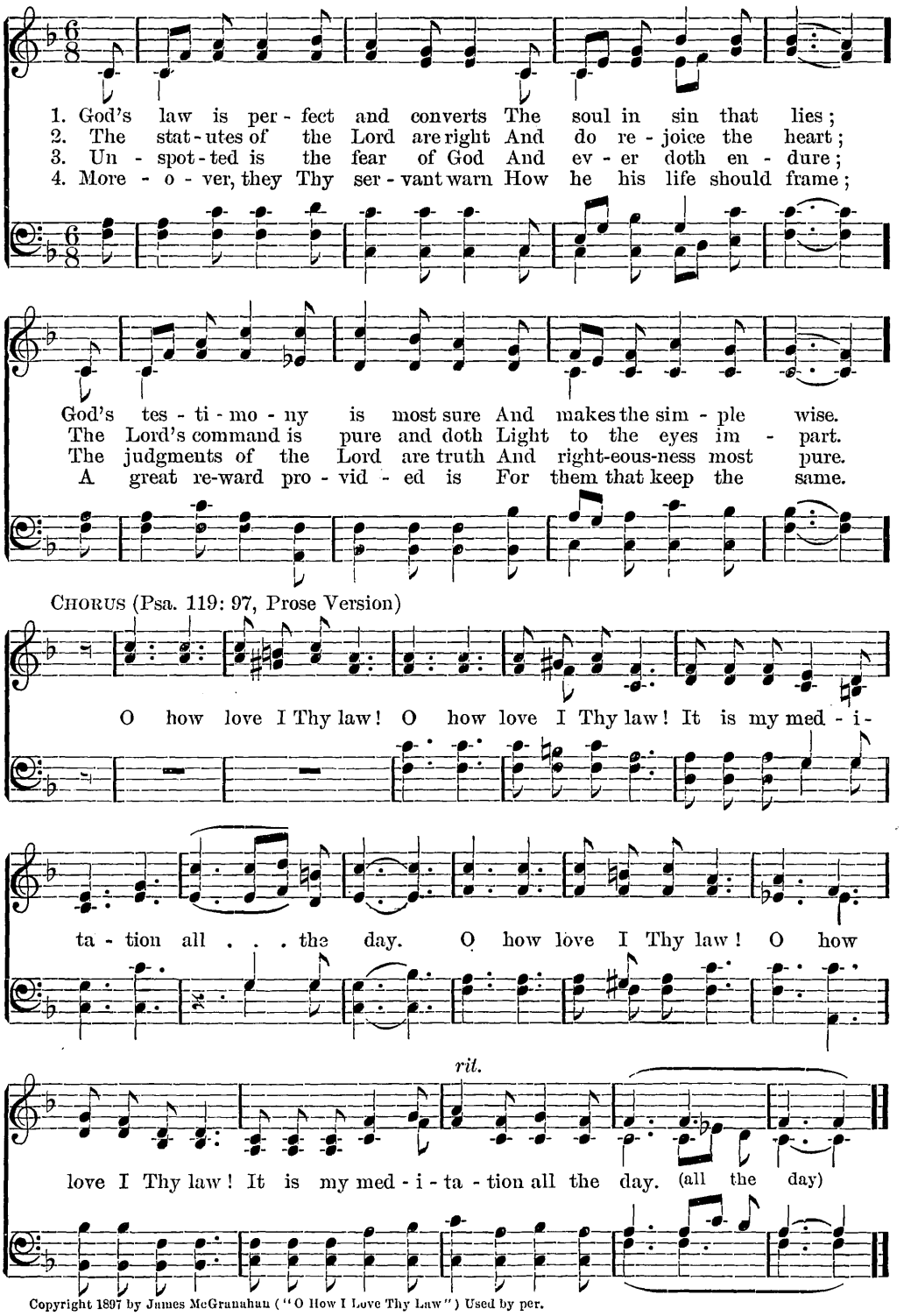
LENOX

LEWIS EDSON

Love For God's Word

PSALM 19. C. M.

JAMES McGRANAHAN

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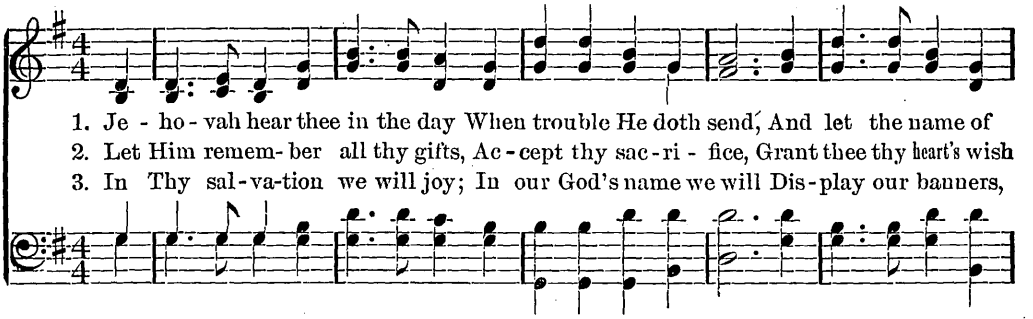
An Intercession

PSALM 20. C. M.

JOHN H. STOCKTON



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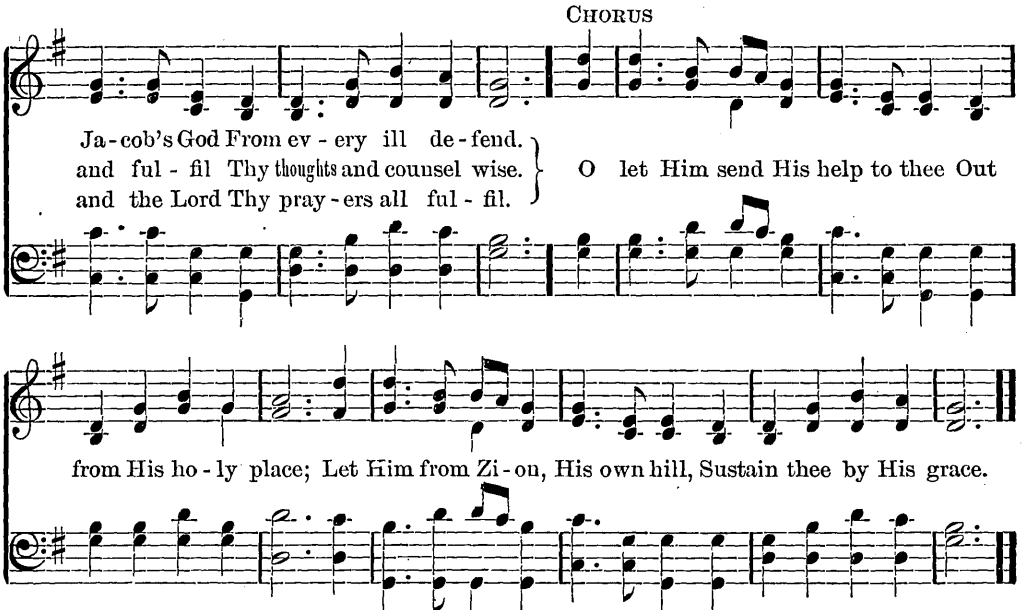

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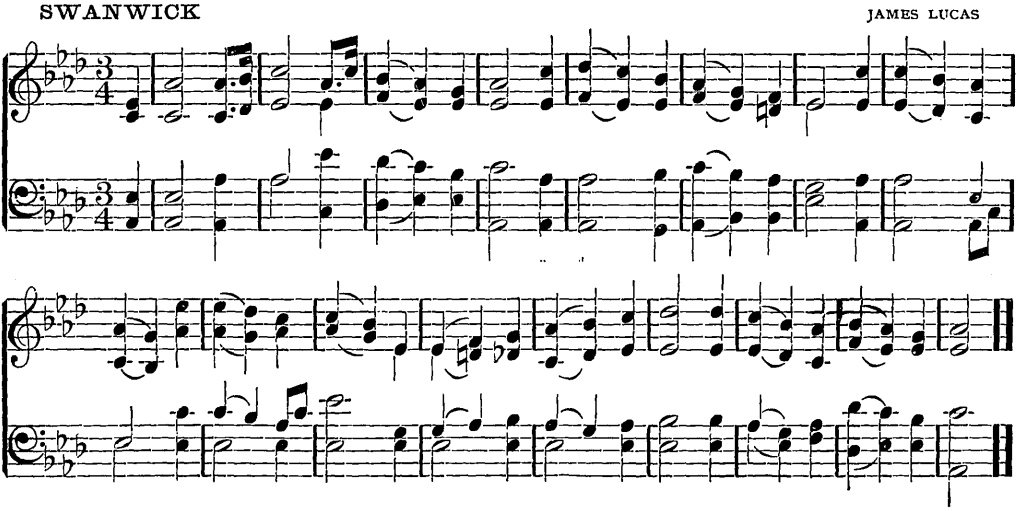
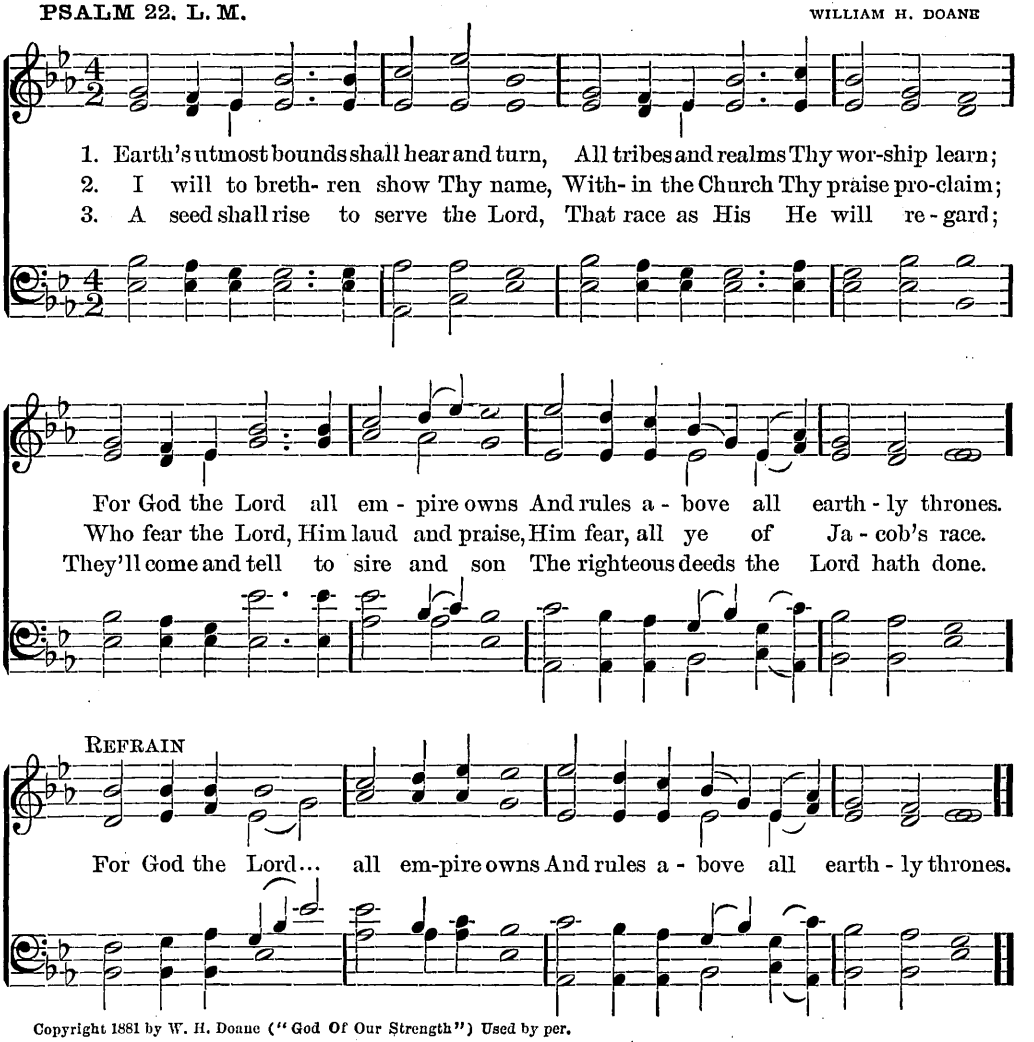
SWANWICK

JAMES LUCAS

The Coming Triumphs Of The Gospel

PSALM 22. L. M.

WILLIAM H. DOANE



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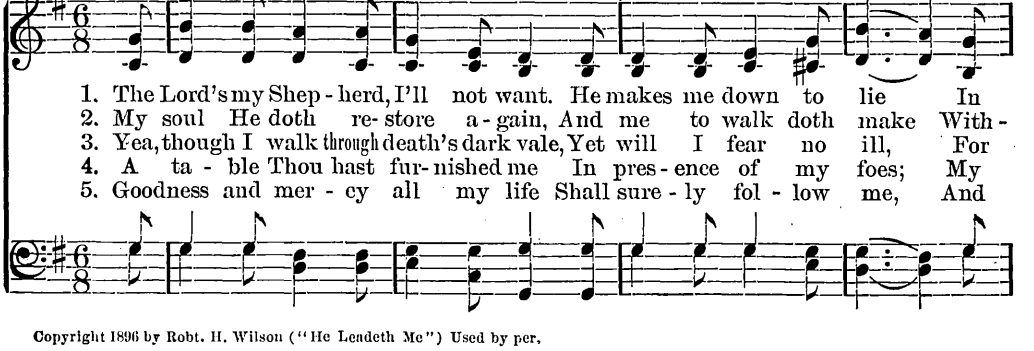
9 Jesus Our Shepherd

PSALM 23. C. M.

ROBT. H. WILSON



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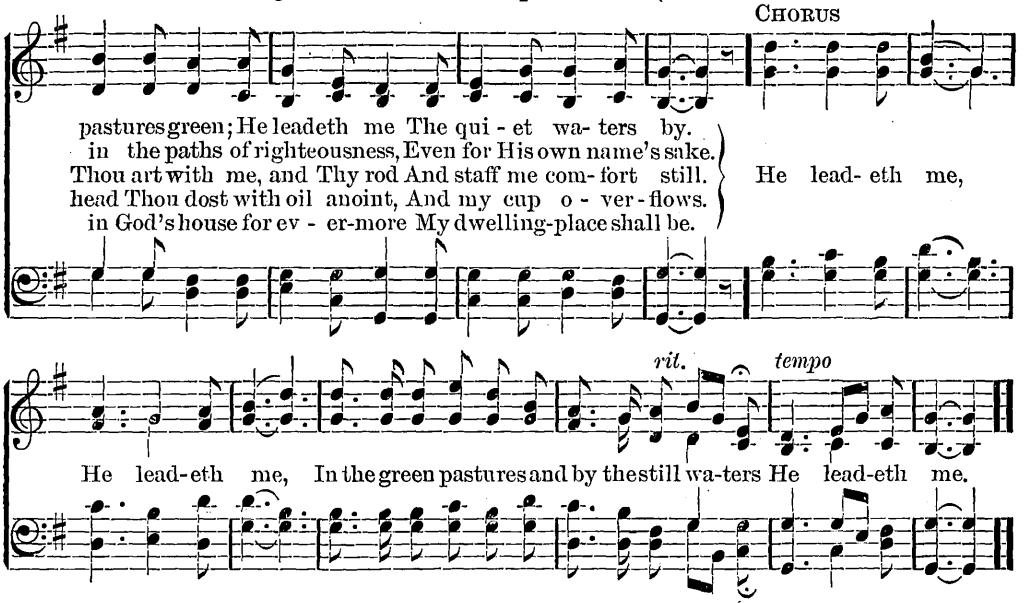
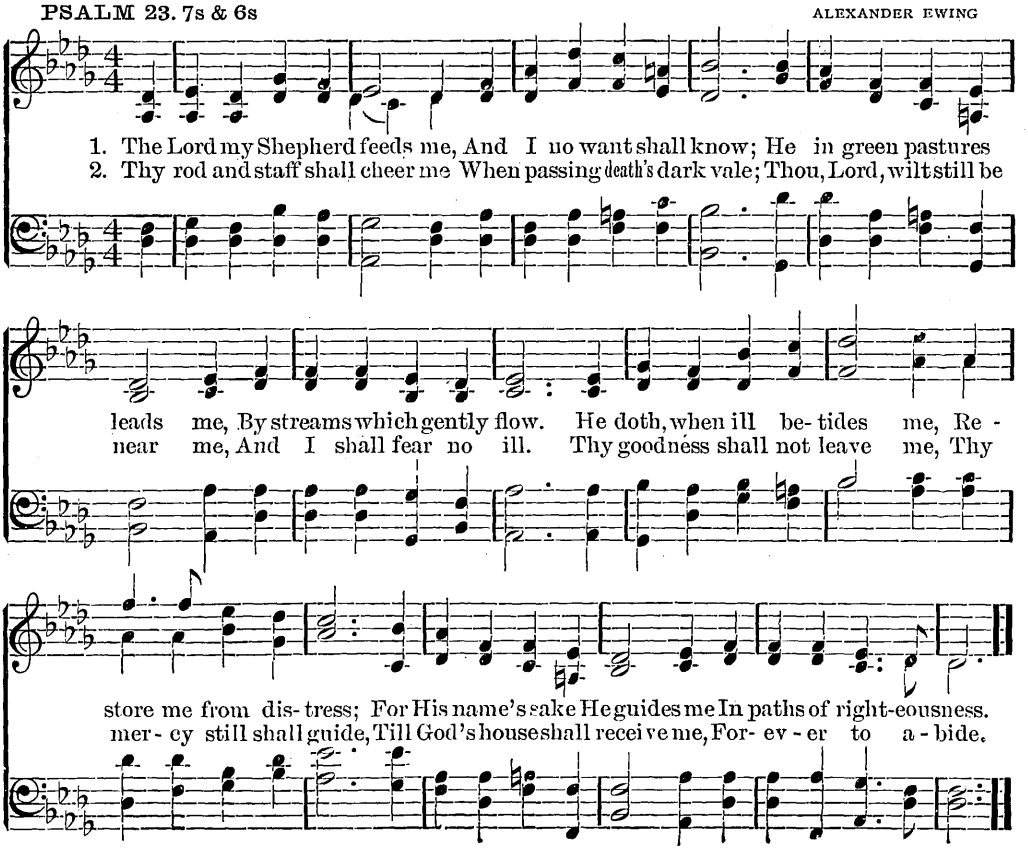
Jesus Our Shepherd (Con.)



10 The Good Shepherd

PSALM 23. 7s & 6s

ALEXANDER EWING

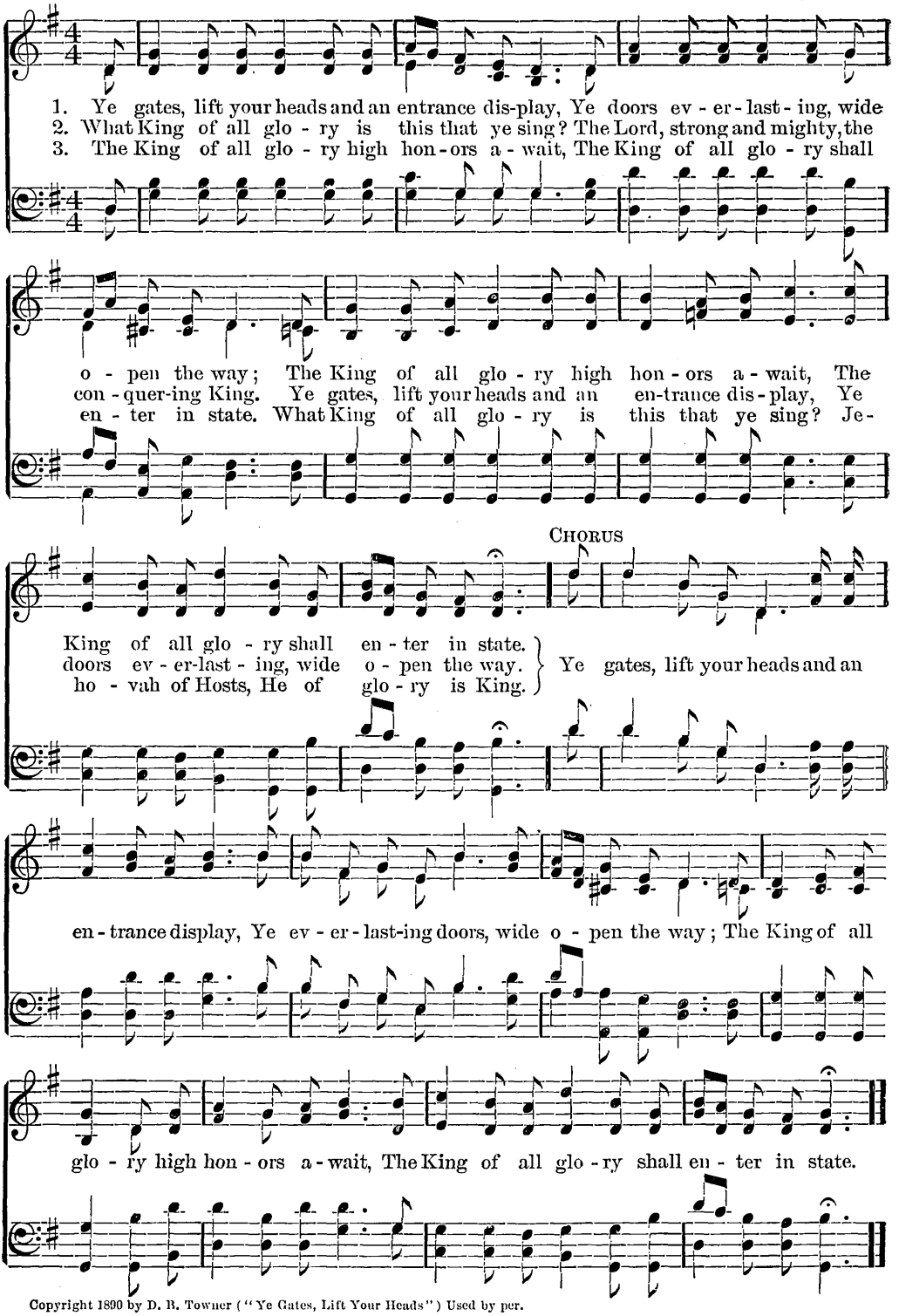


("Ewing")

11 The Triumphal Ascension Of Christ

PSALM 24. 11s

DANIEL B. TOWNER



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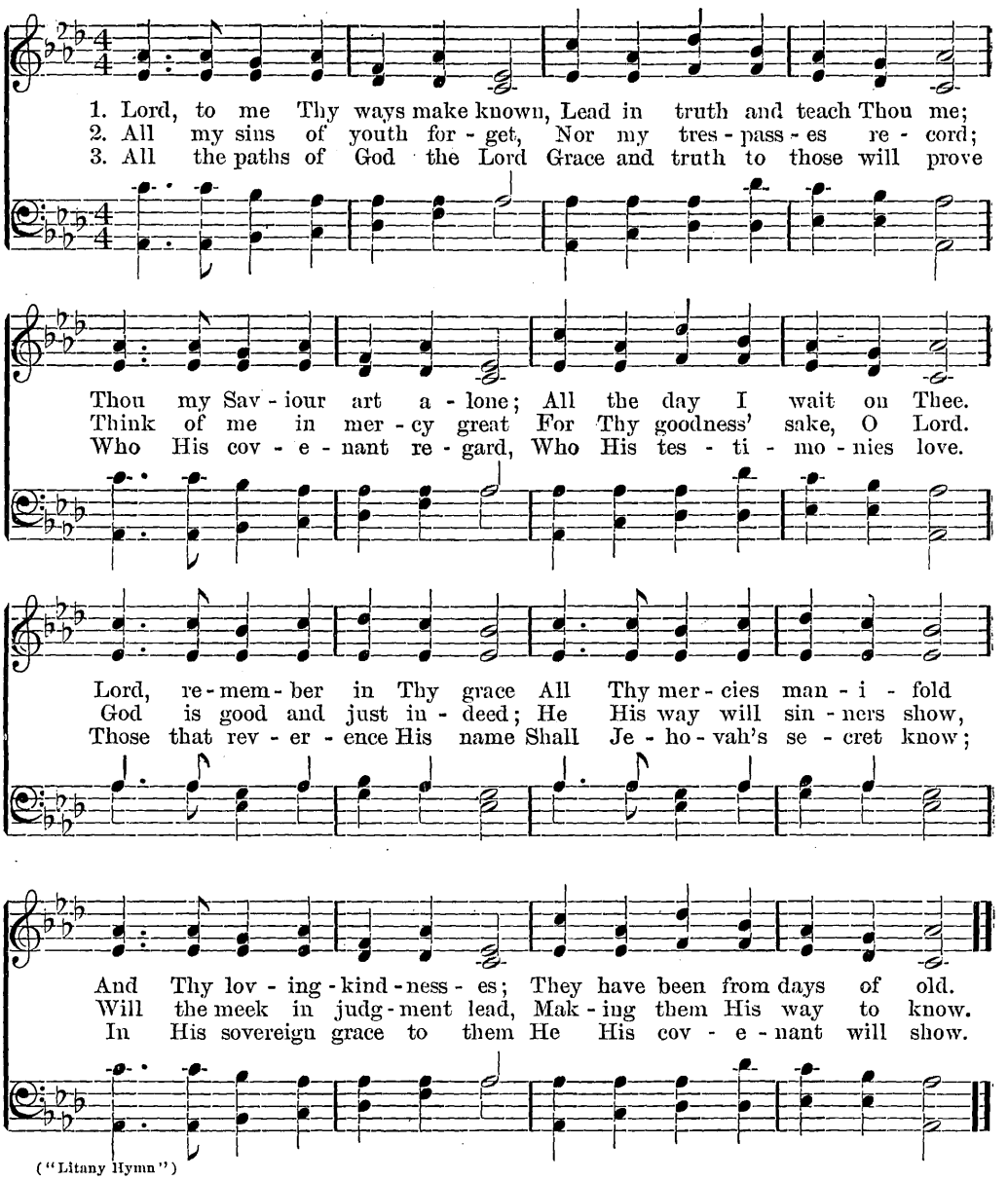
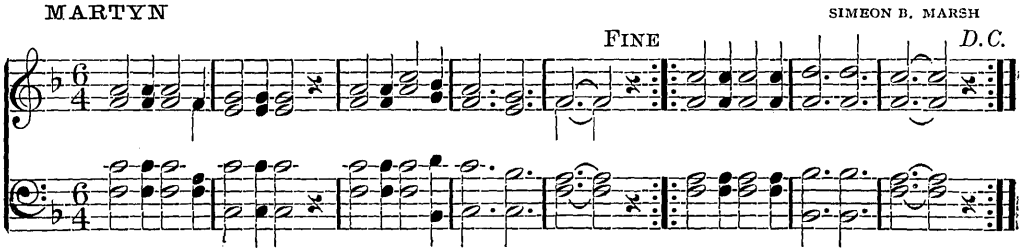
Prayer And Its Assurances

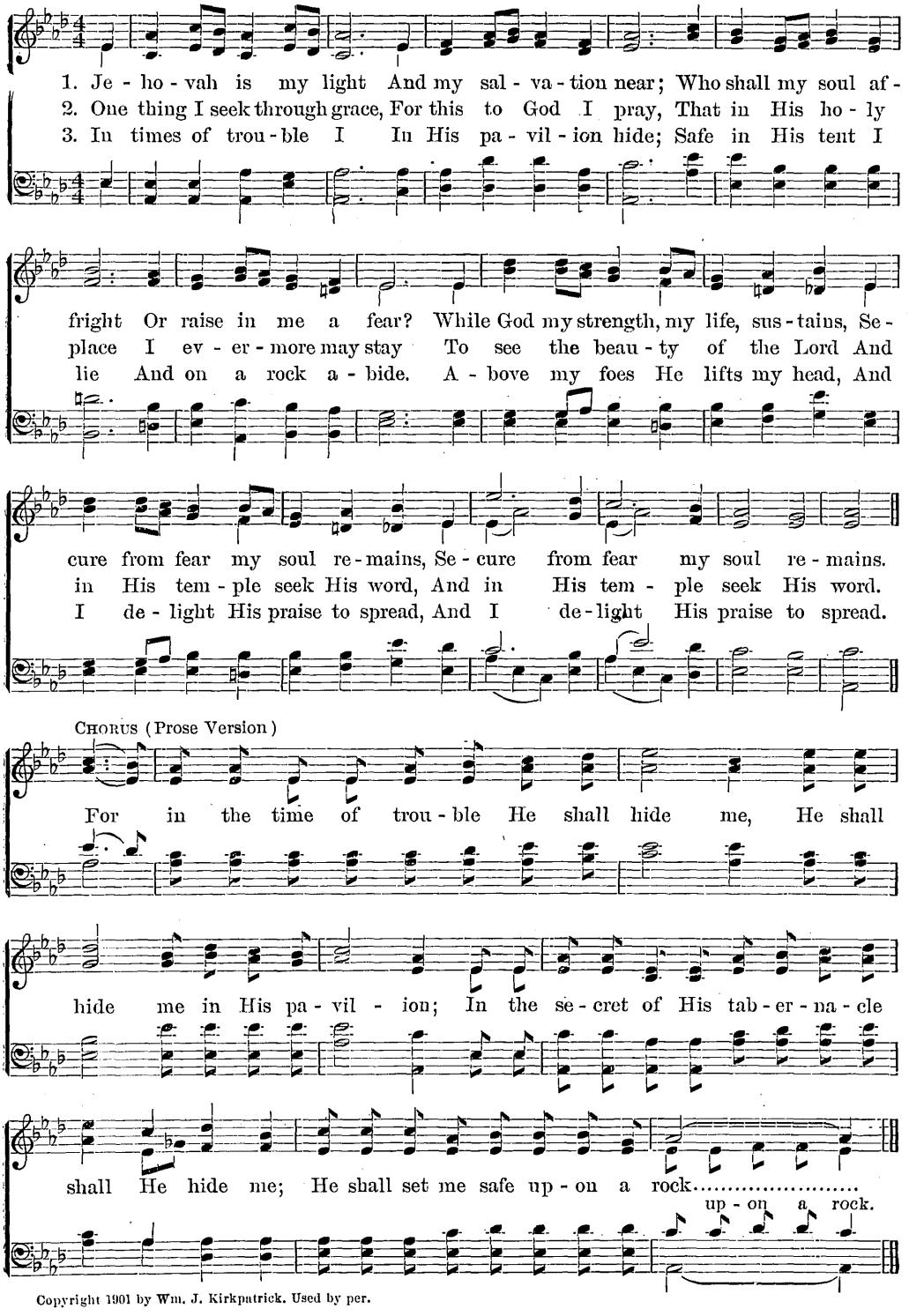
PSALM 25. 7s

SPANISH MELODY

("Litany Hymn")

MARTYN

SIMEON B. MARSH

13 The Fearlessness And Yearning Of Faith

PSALM 27. H. M.

WM. J. KIRKPATRICK

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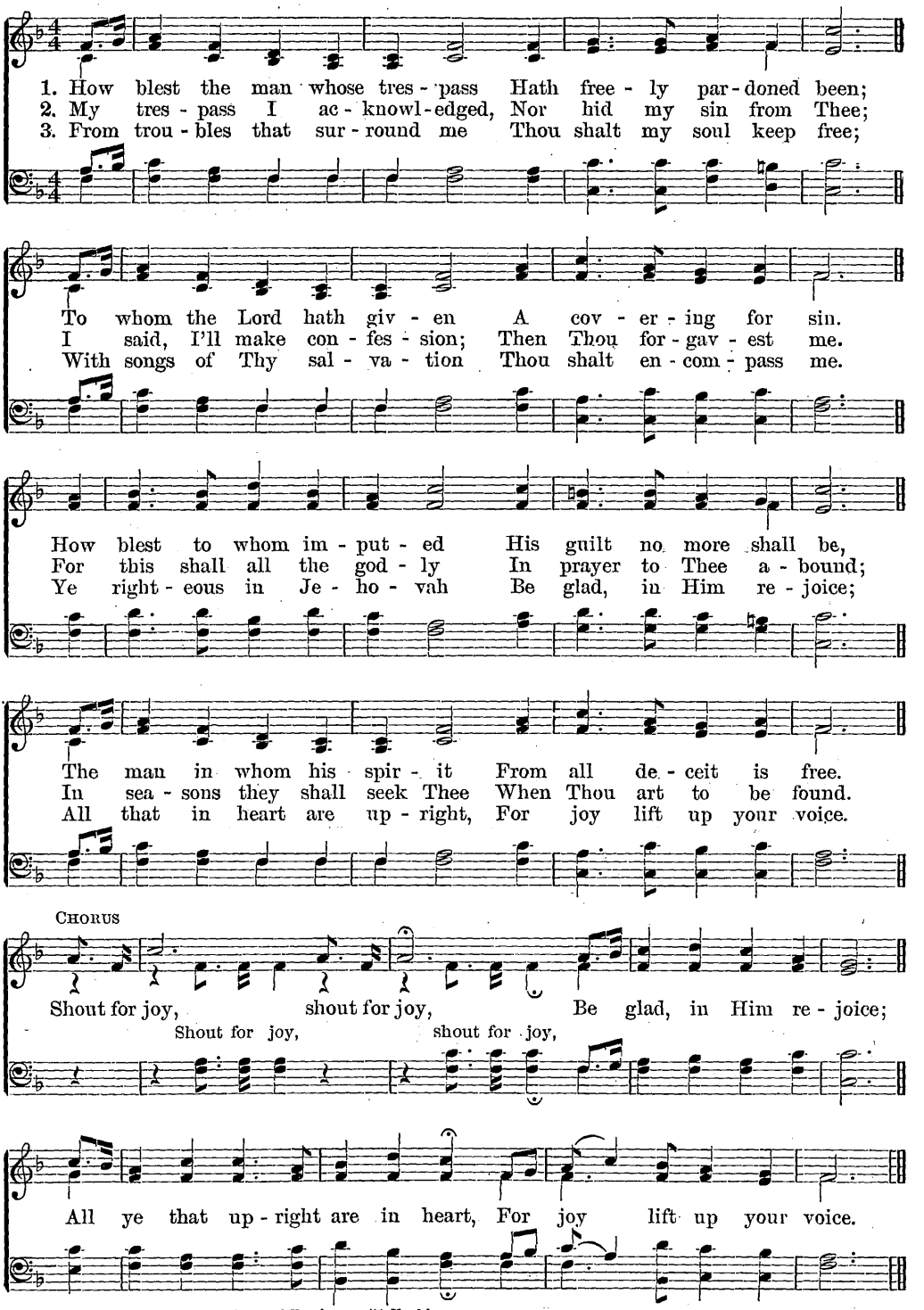
The Joy Of Forgiveness

PSALM 32. 7s & 6s

LAURA A. TATE

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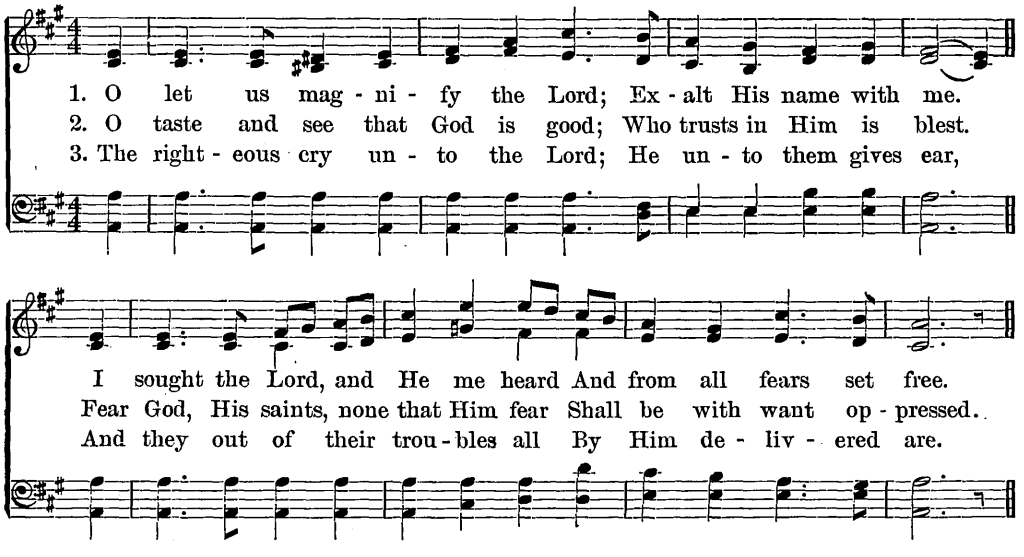
15 Our Father's Care

PSALM 34. C. M.

JOHN B. HERBERT



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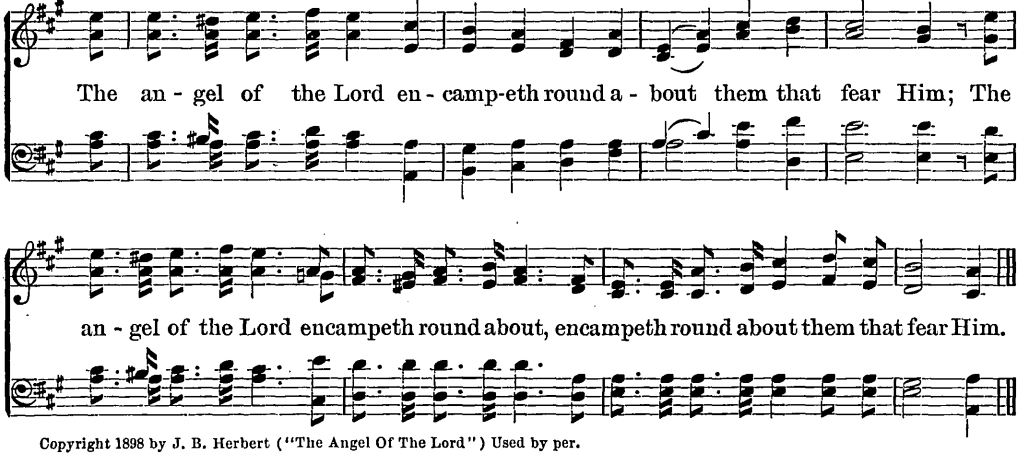

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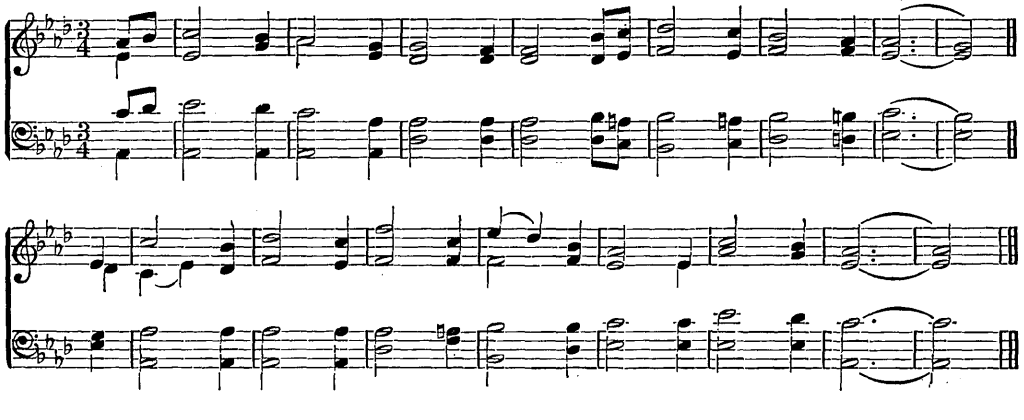
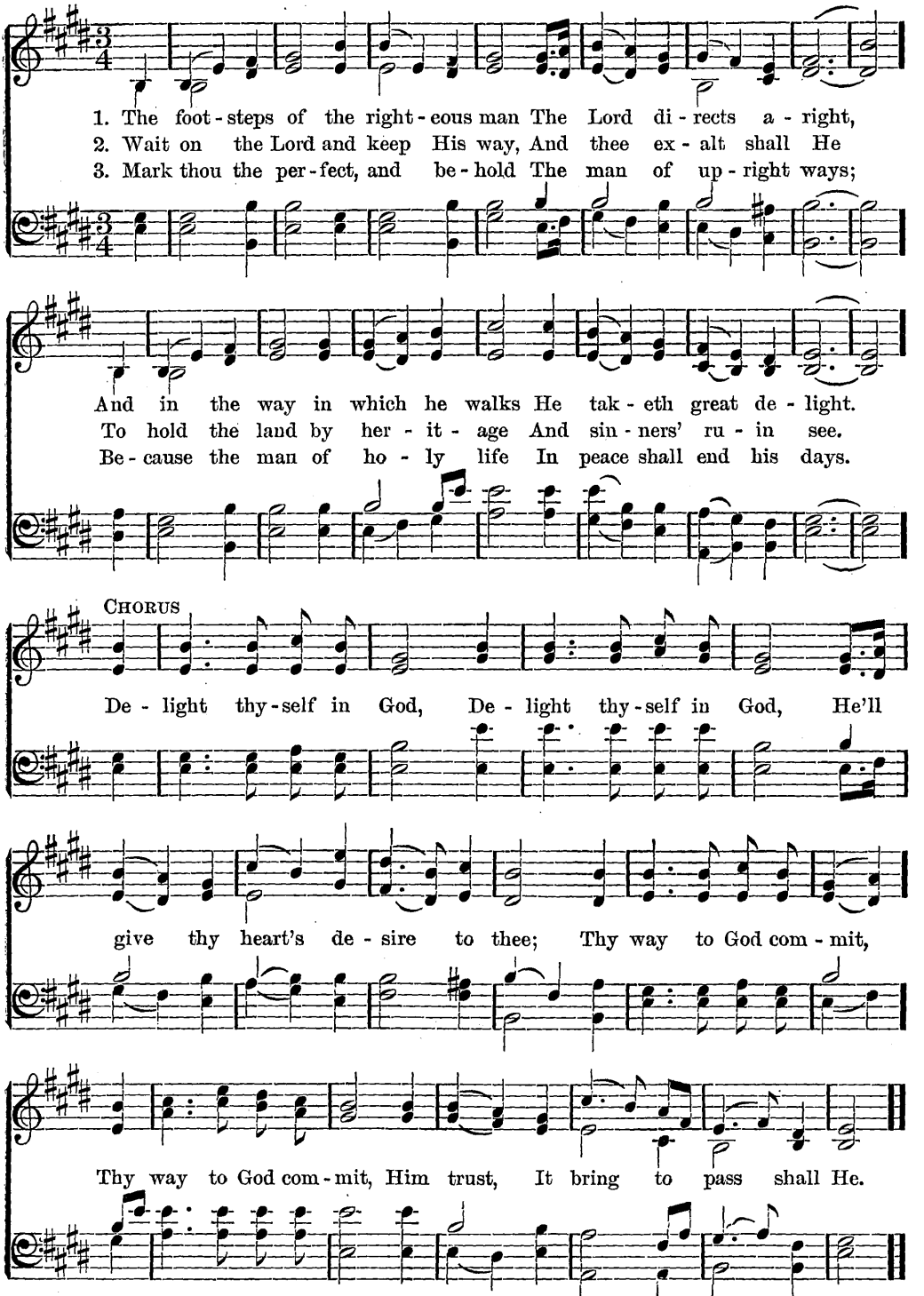
MANOAH

FRANZ J. HAYDN

PSALM 37. C. M.

LAURA A. TATE

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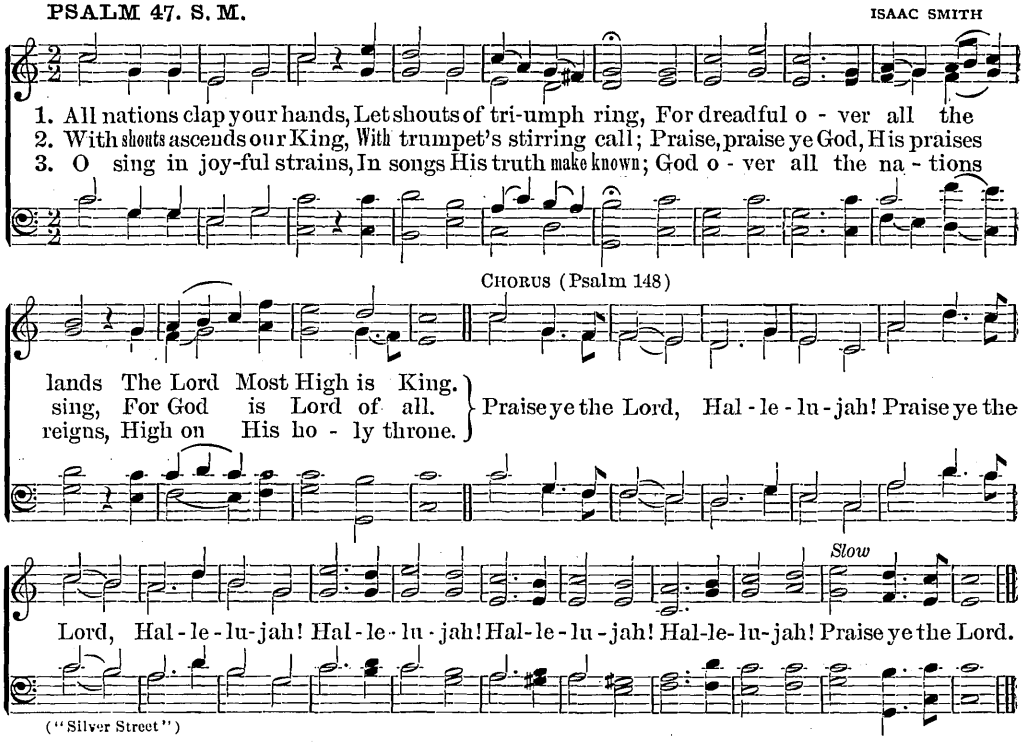
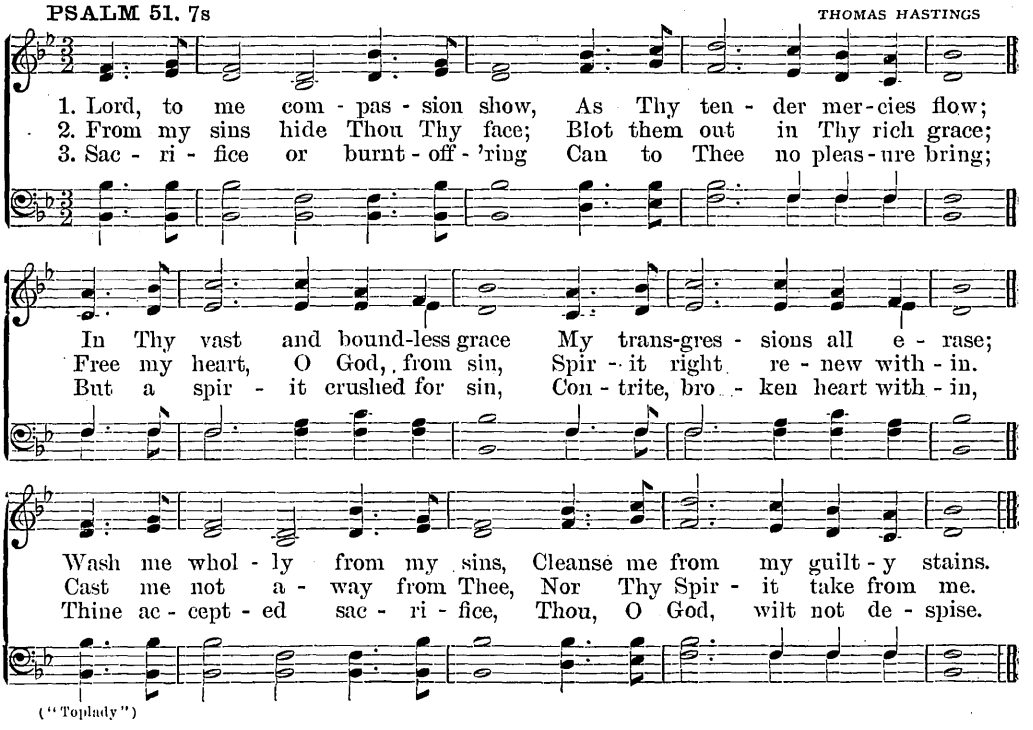
17 Christ's World-Dominion

PSALM 47. S. M. ISAAC SMITH



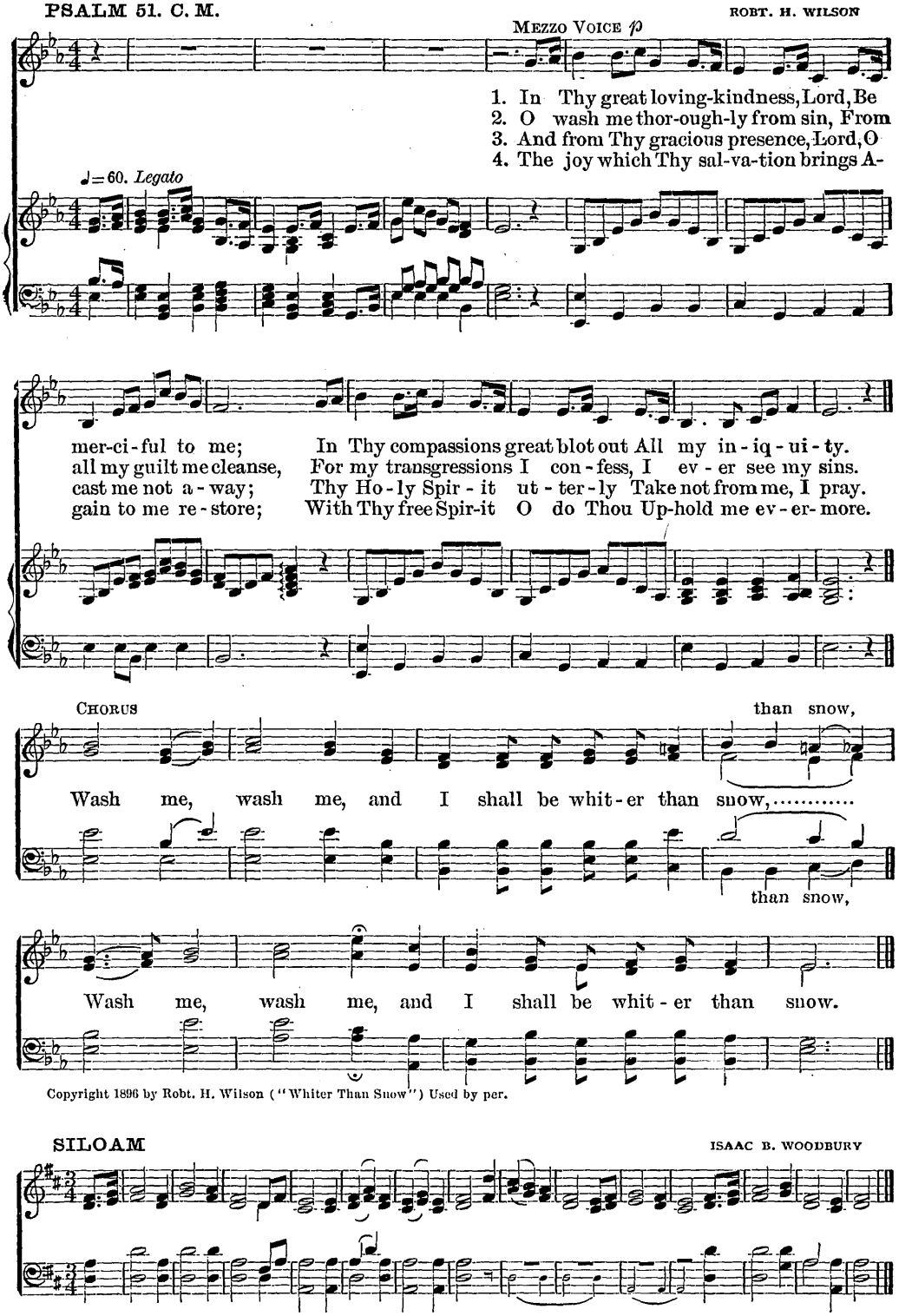
("Silver Street")

18 The Penitent's Prayer And Confession

PSALM 51. 7s THOMAS HASTINGS

("Toplady")

19 Prayer For Pardon And Cleansing

PSALM 51. C. M.

ROBT. H. WILSON

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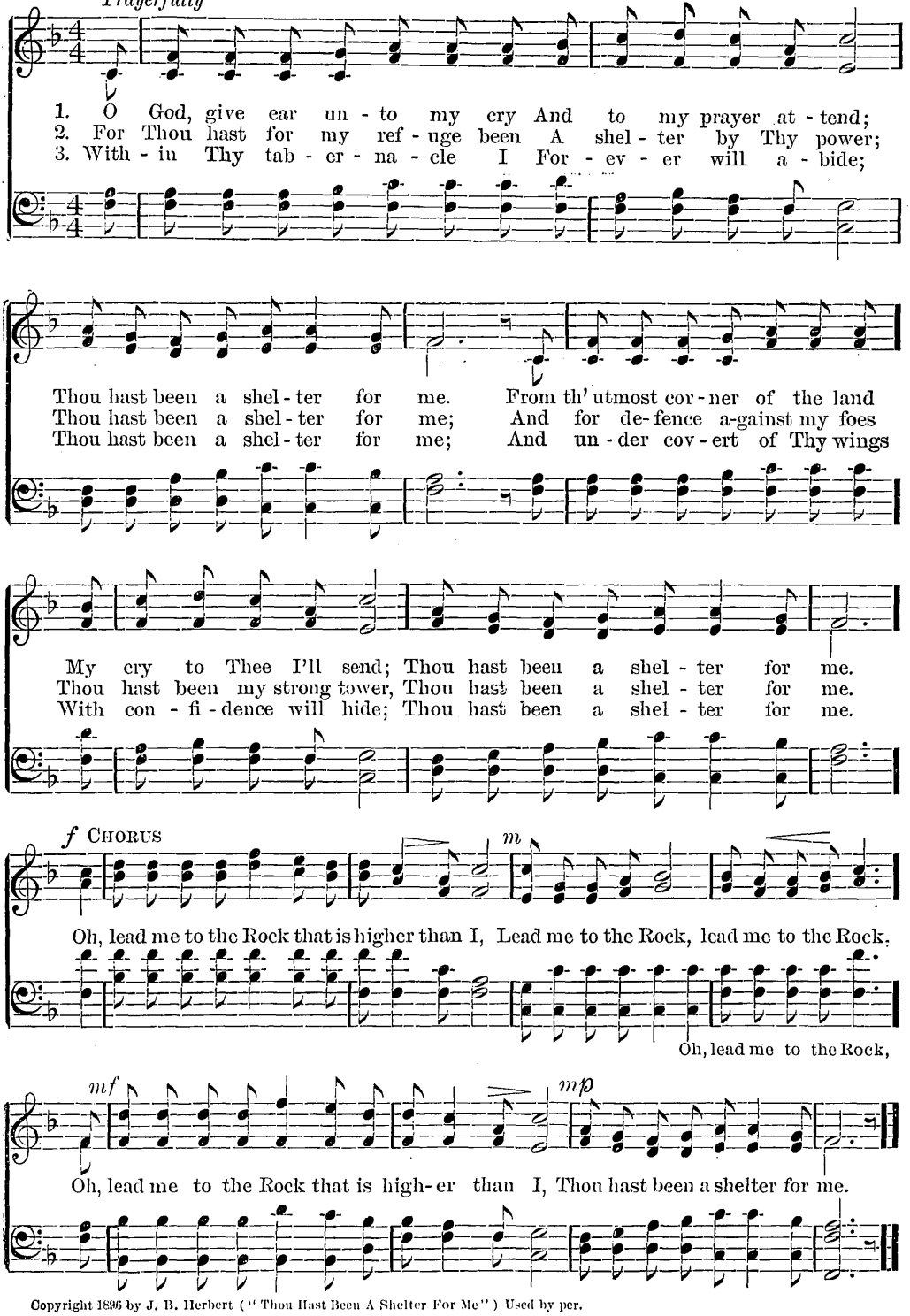
SILOAM

ISAAC B. WOODBURY

God A Sheltering Rock

PSALM 61. C. M.

JOHN B. HERBERT

Prayerfully

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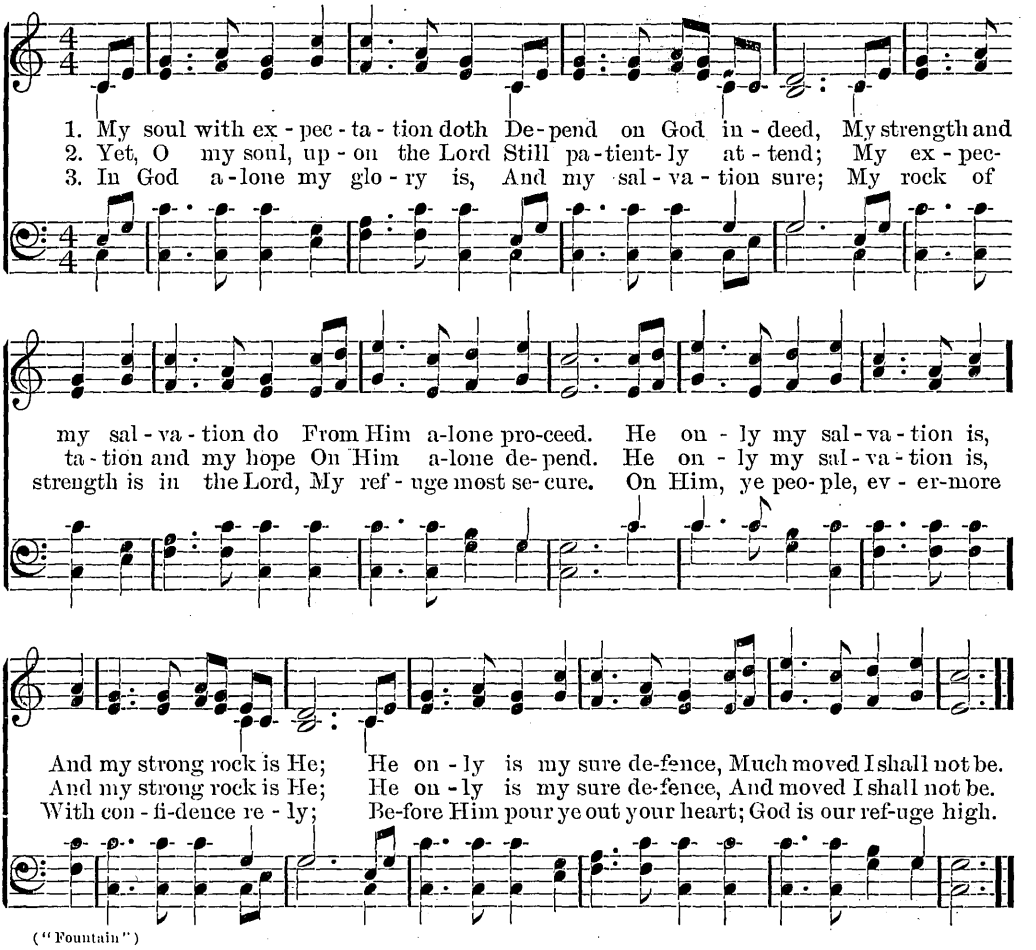
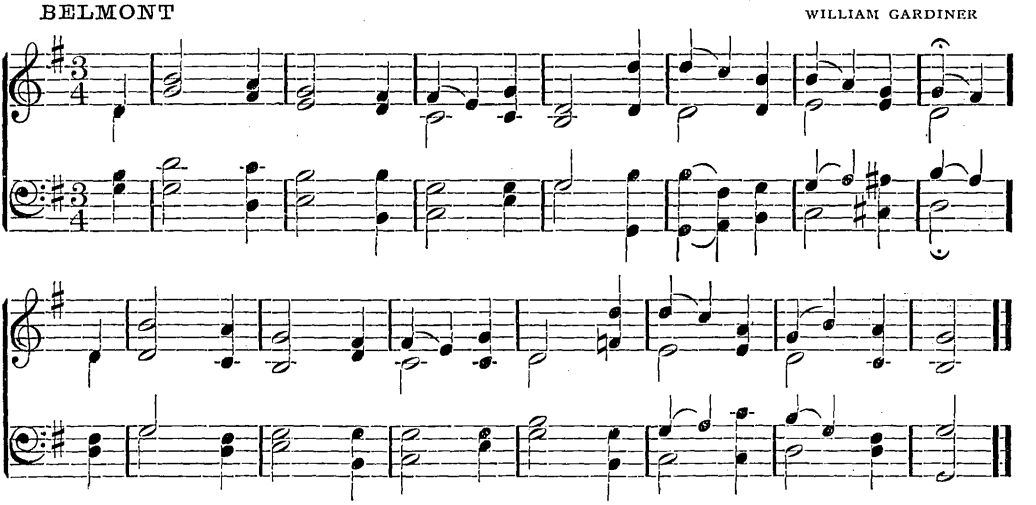
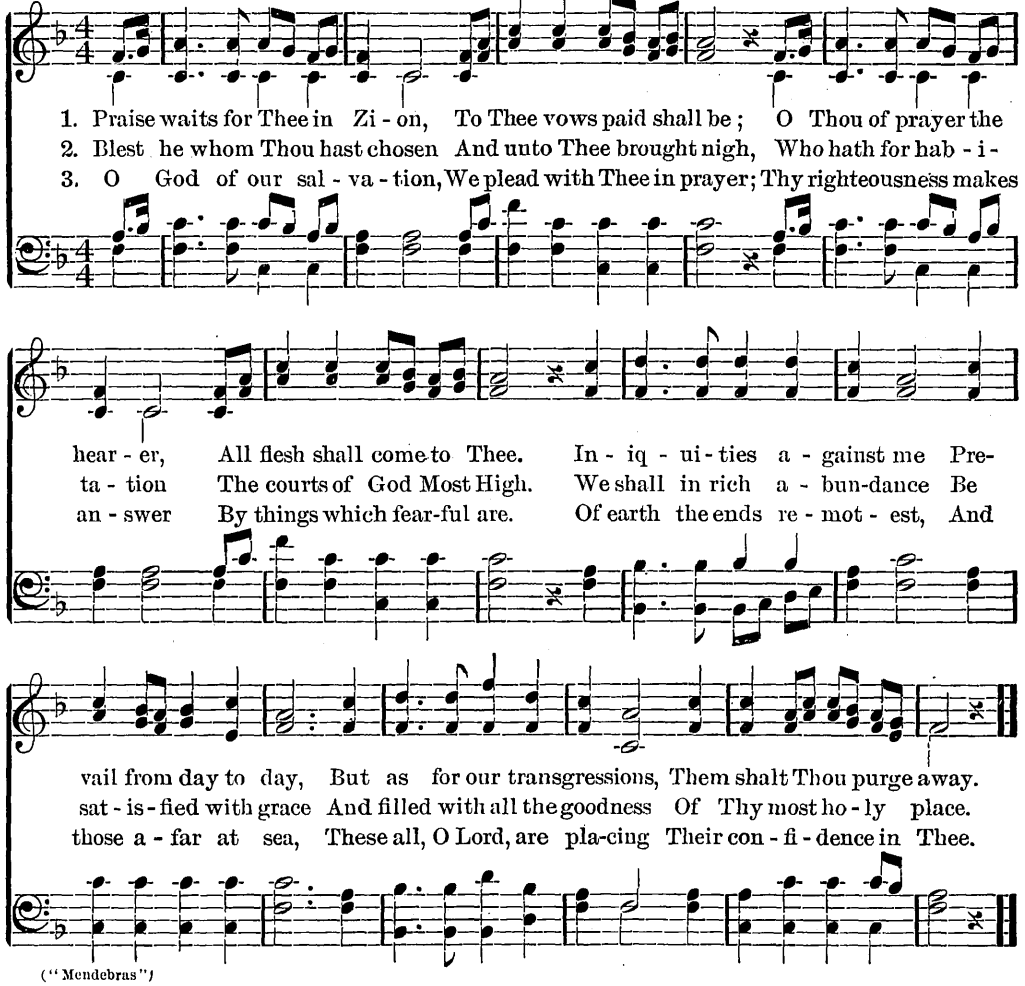
21 Dependence On God For Salvation

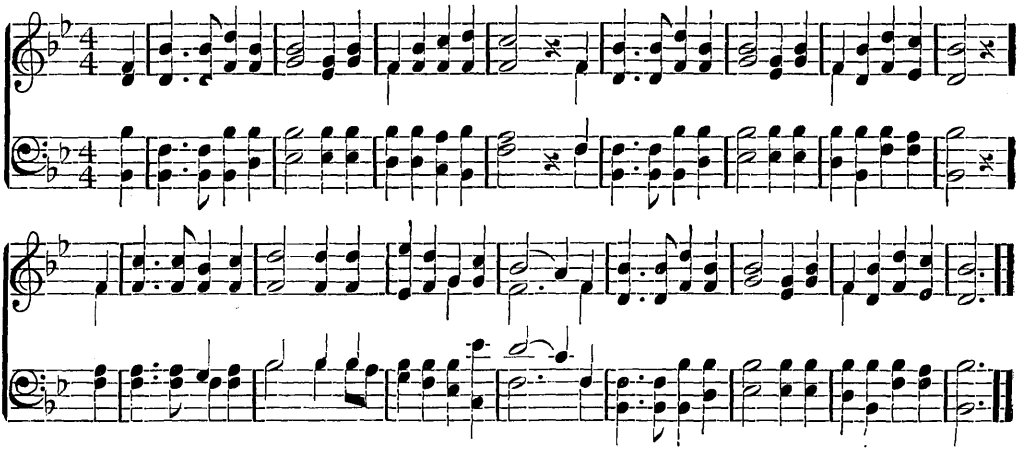
PSALM 62. C. M. LOWELL MASON

("Fountain")

BELMONT WILLIAM GARDINER

God's Grace Magnified

PSALM 65. 7s & 6s

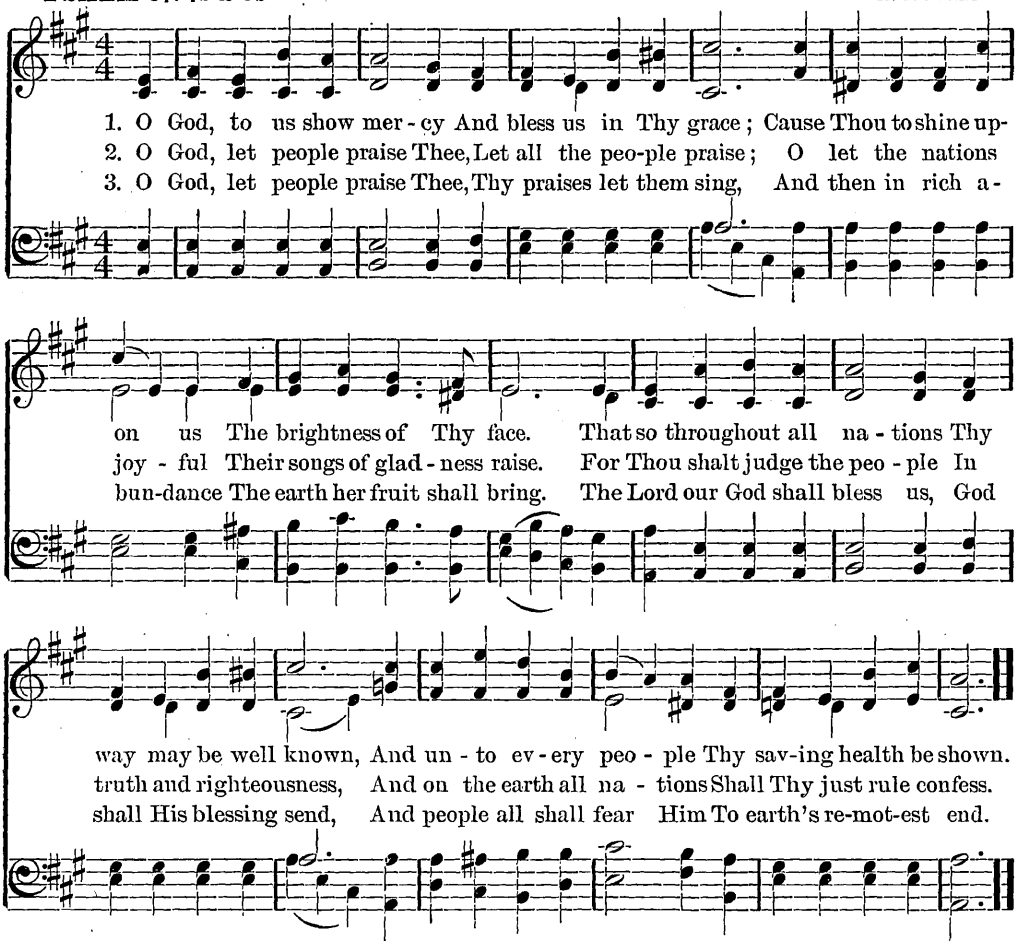
German Melody
Arr. by LOWELL MASON

("Mendebras")

WEBB

GEORGE J. WEBB

23 A Revived Church The Hope For Missions

PSALM 67. 7s & 6s

H. P. DANKS



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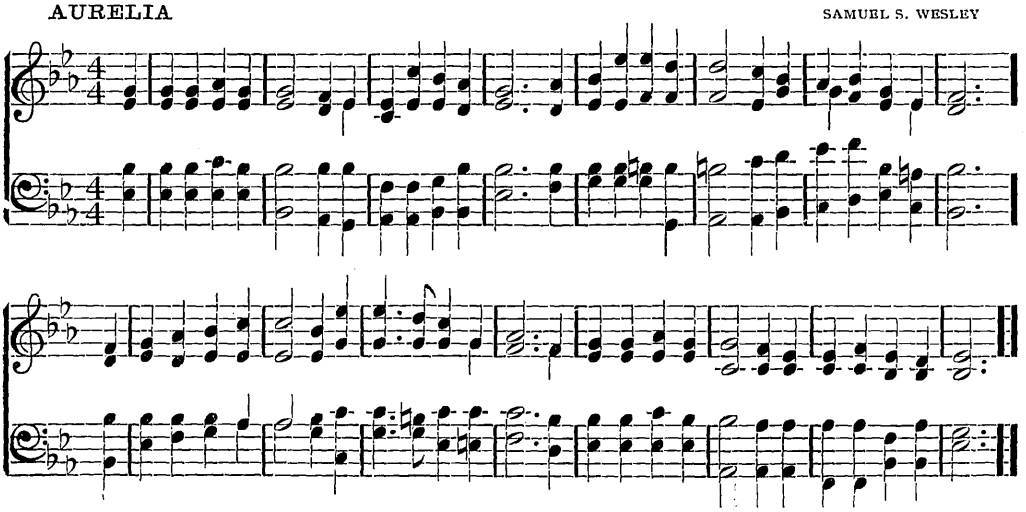
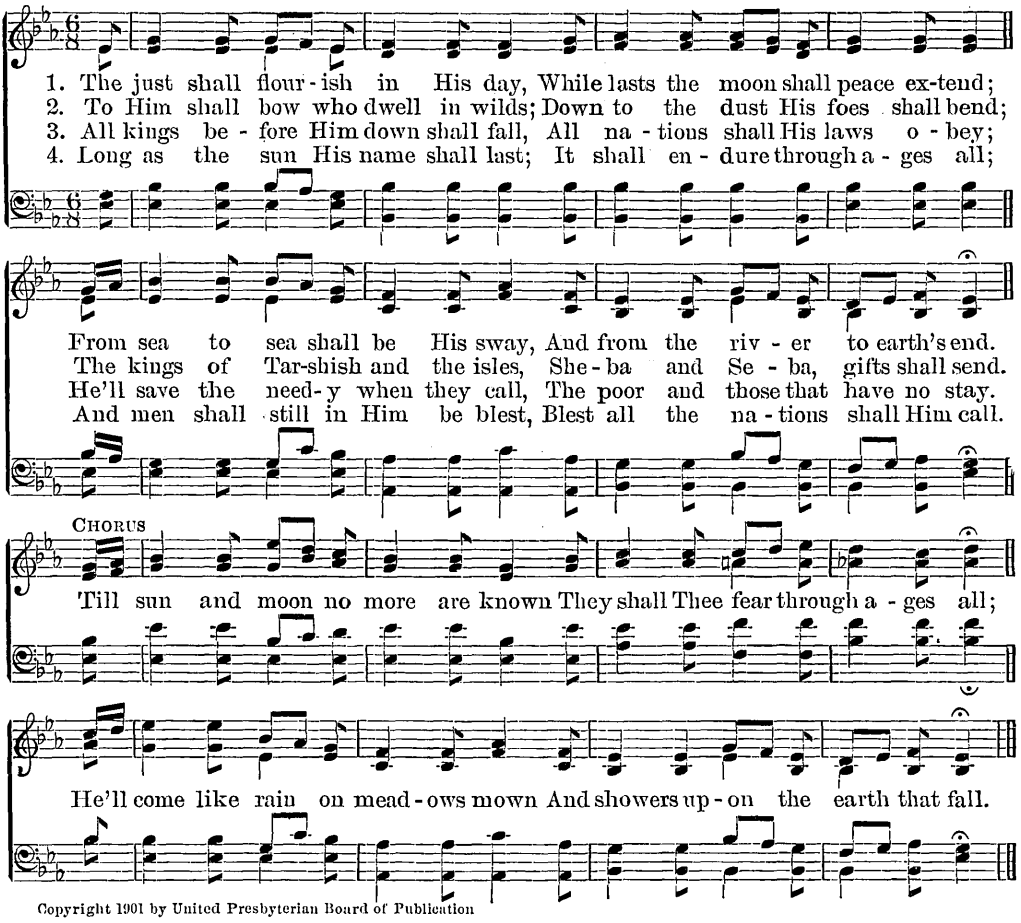
SAMUEL S. WESLEY

24 Christ's Beneficent And Boundless Reign

PSALM 72. L. M. HENRY A. LEWIS

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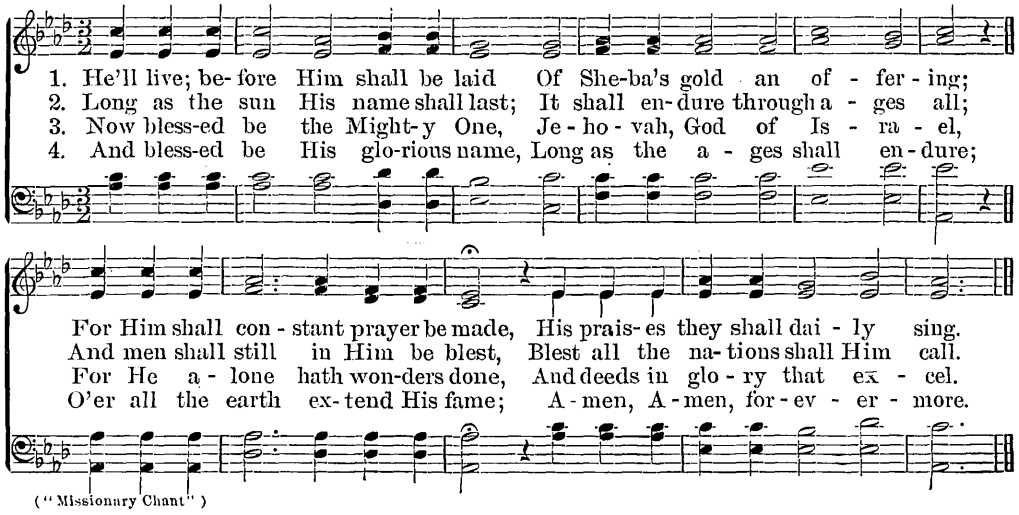
25 The Sway Of The Prince Of Peace

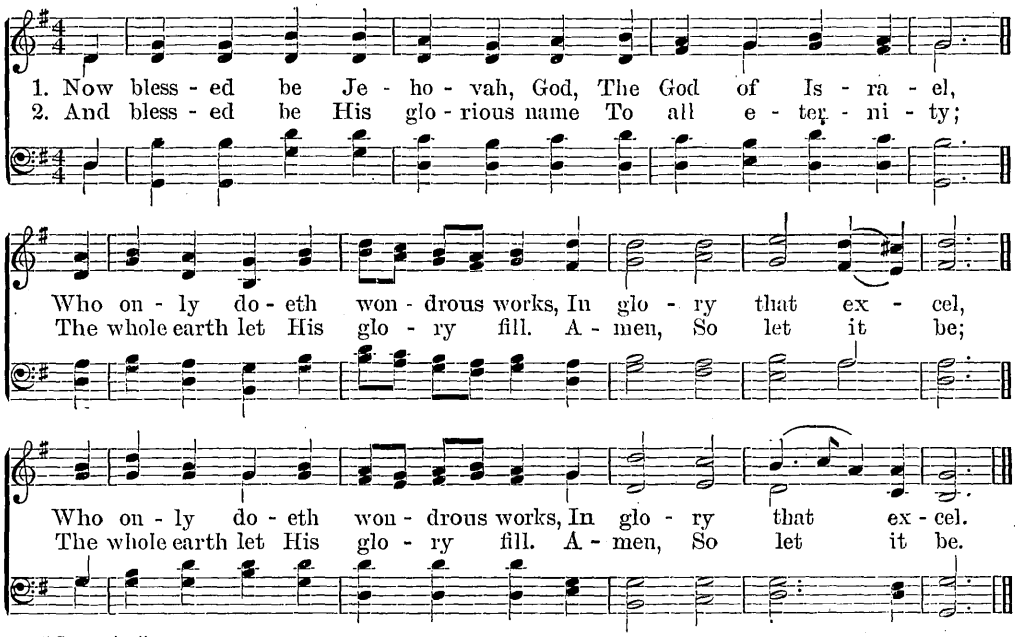
PSALM 72. L. M. HEINRICH ZEUNER



("Missionary Chant")

26 The Church's Doxology

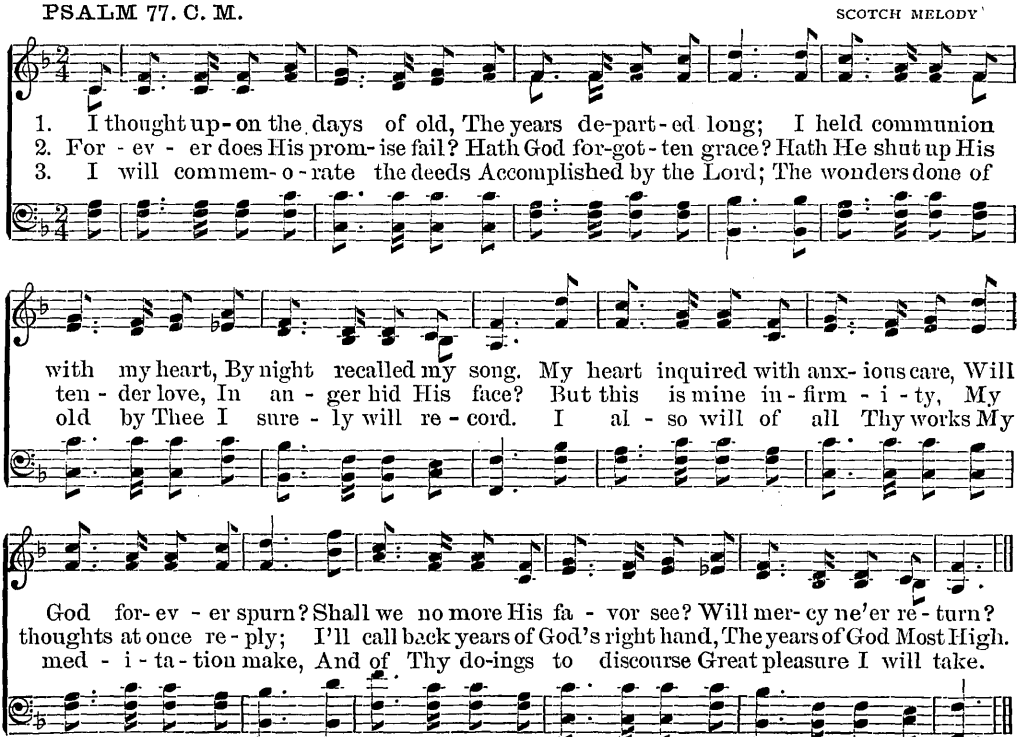
PSALM 72. C. M. OLIVER HOLDEN



("Coronation")

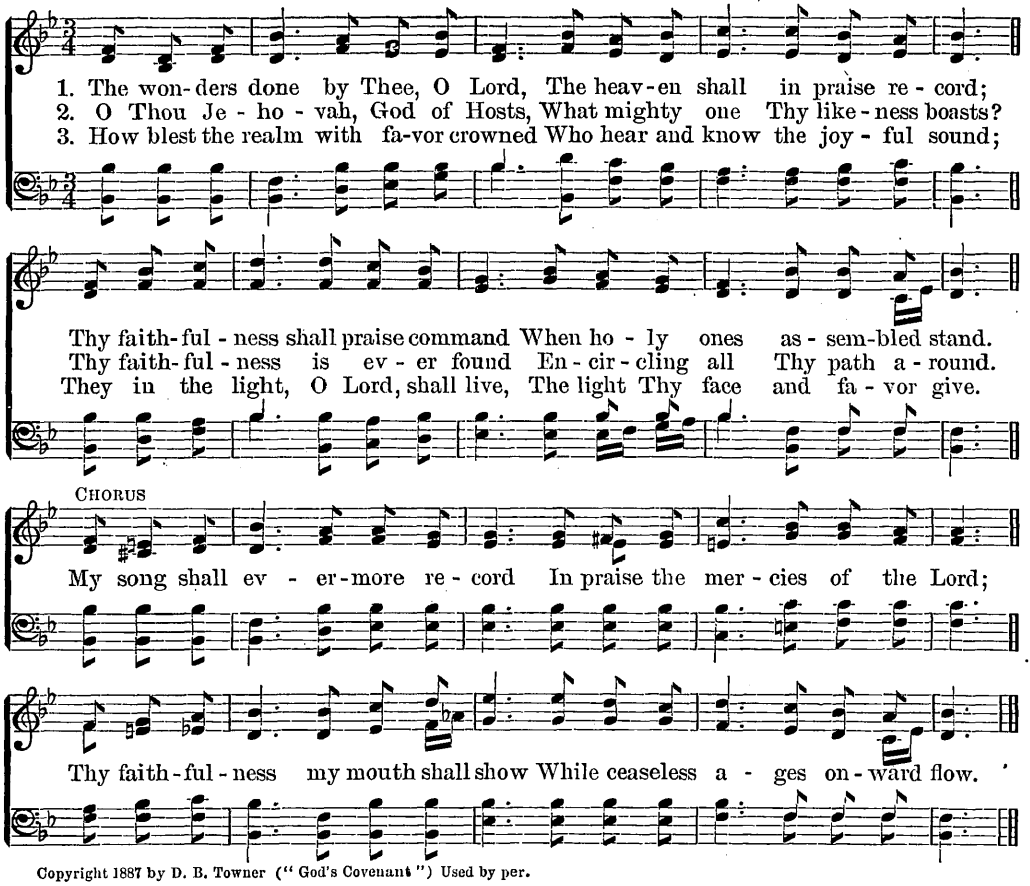
27 Remembrance Of Former Days

PSALM 77. C. M. SCOTCH MELODY



("Auld Lang Syne")

28 The Sure Mercies of God

PSALM 89. L. M. DANIEL B. TOWNER

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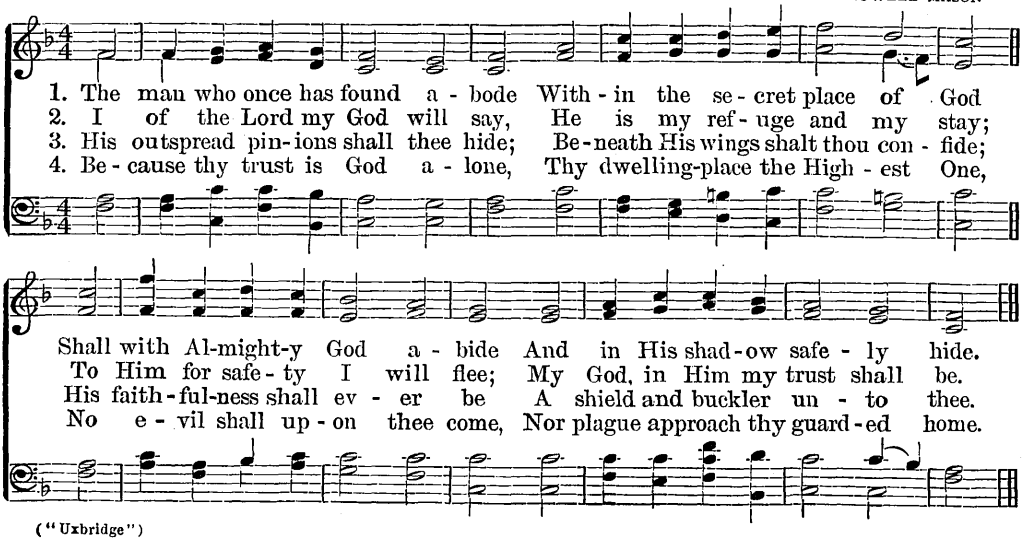
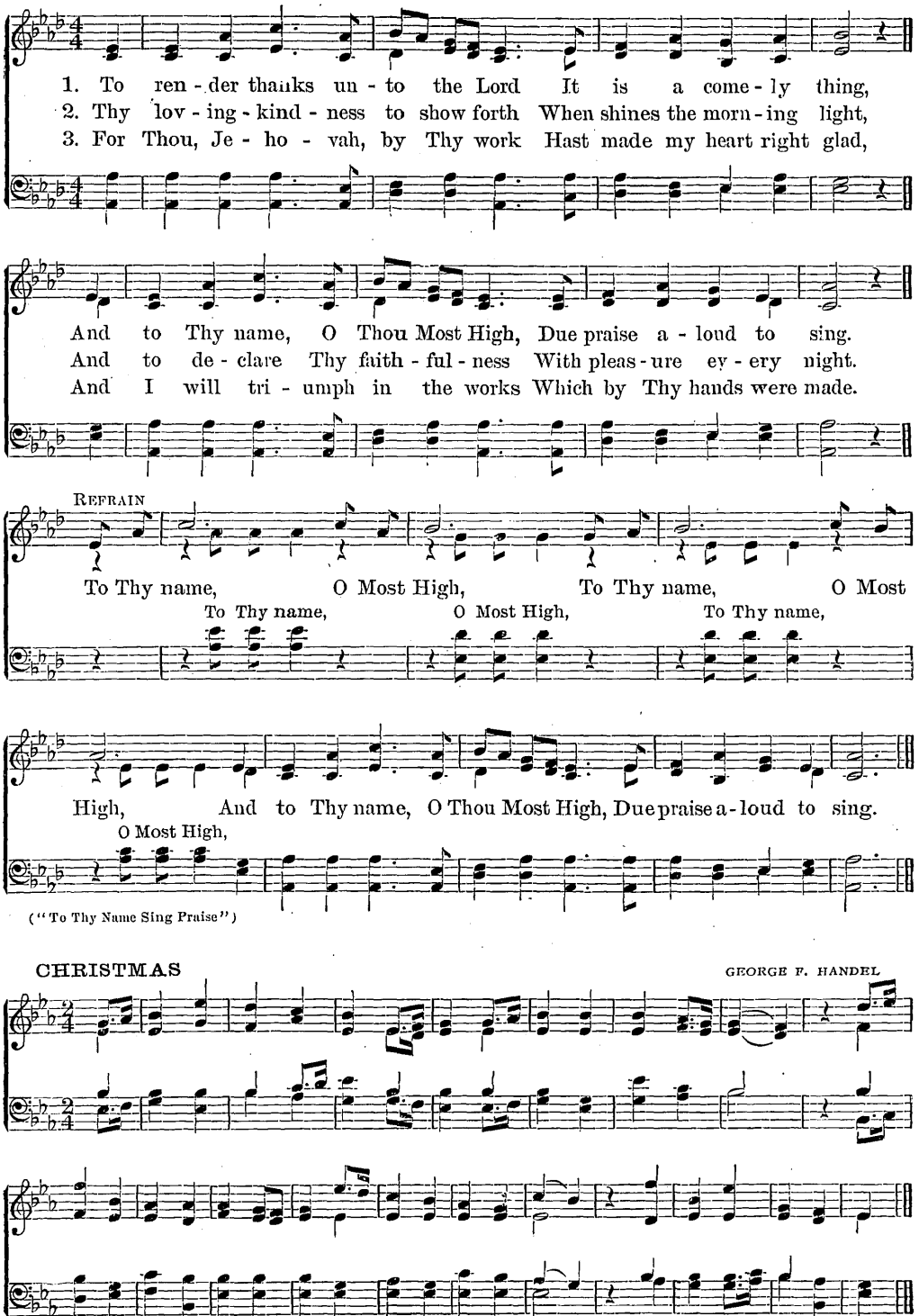
29 God's Overshadowing Protection

PSALM 91. L. M. LOWELL MASON



("Uxbridge")

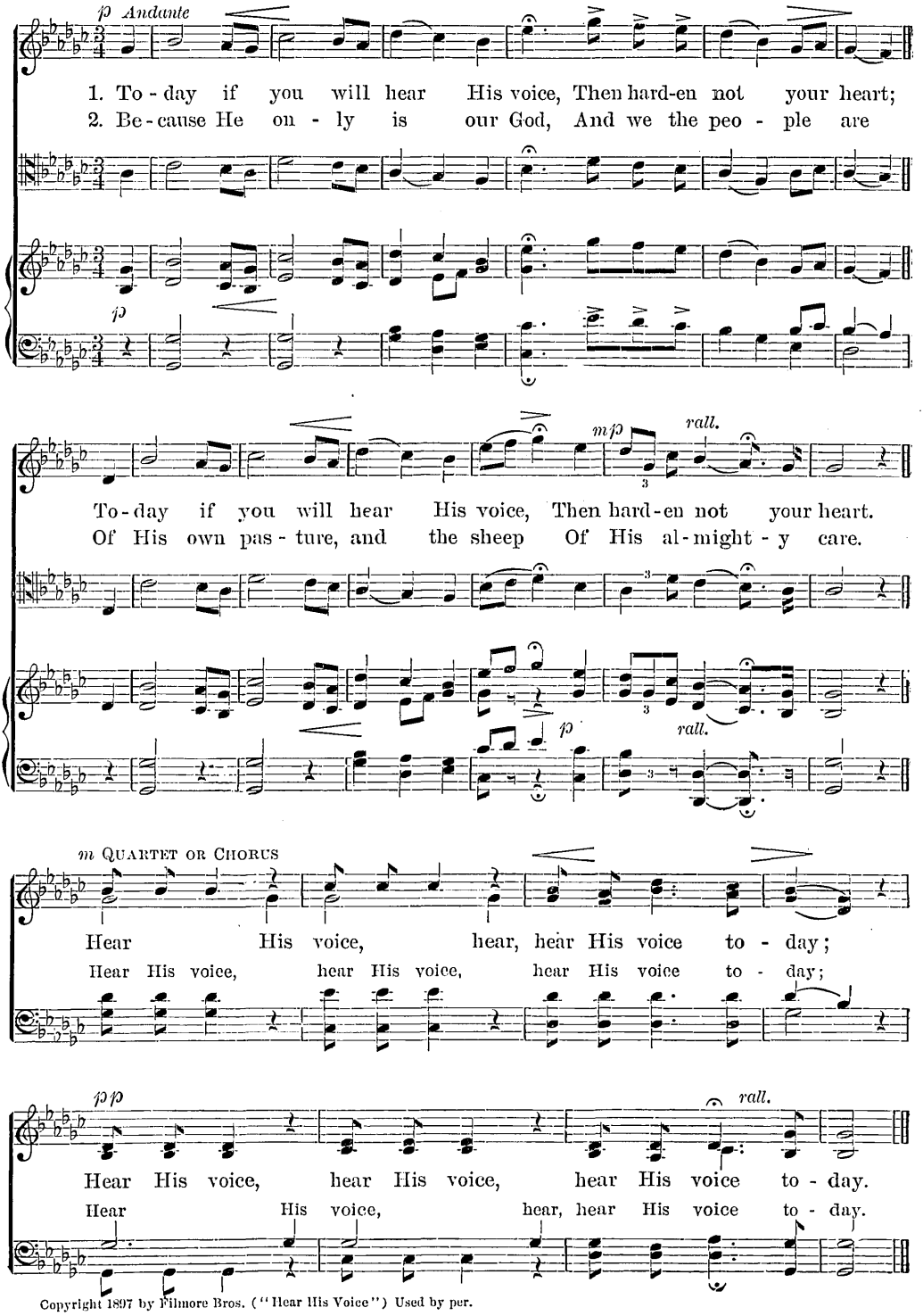
30 The Daily Duty Of Praise

PSALM 92. C. M. I. C. PIERSON

("To Thy Name Sing Praise")

CHRISTMAS GEORGE F. HANDEL

Love's Pleading

PSALM 95. C. M. JOHN B. HERBERT

DUET. SOP. AND TENOR

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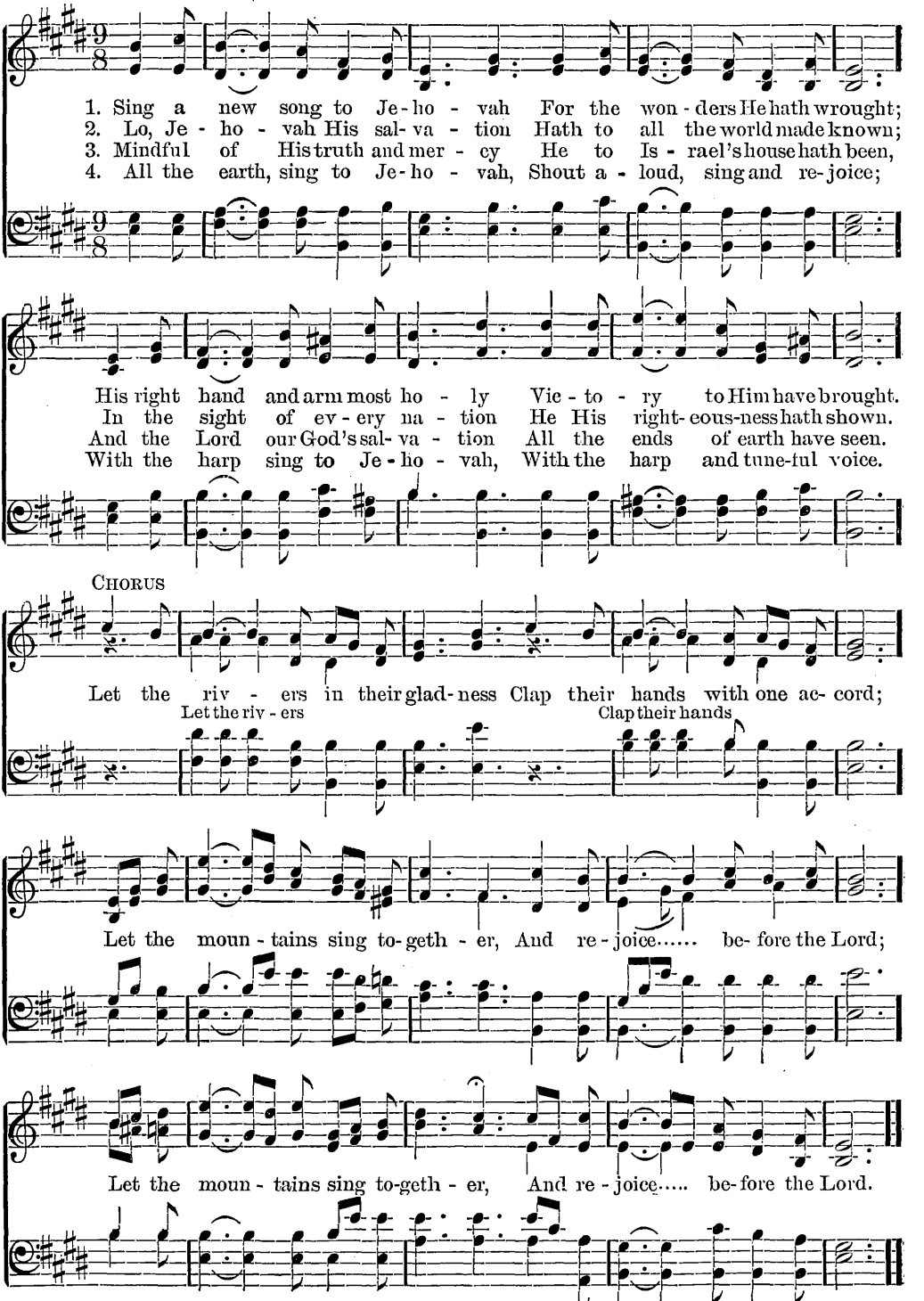
The Glad Tidings Of A Saviour

PSALM 98. 8s & 7s

JAMES McGRANAHAN

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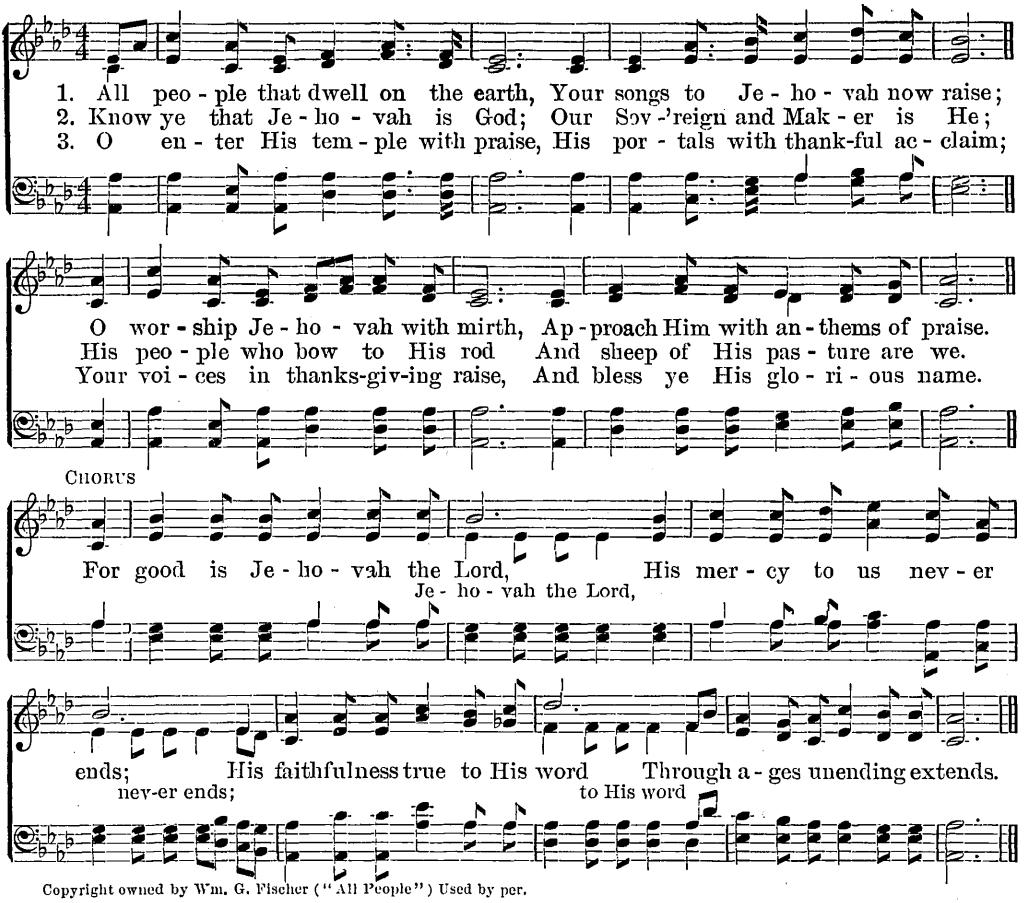
33 Grateful Adoration

PSALM 100. 8s

WILLIAM G. FISCHER

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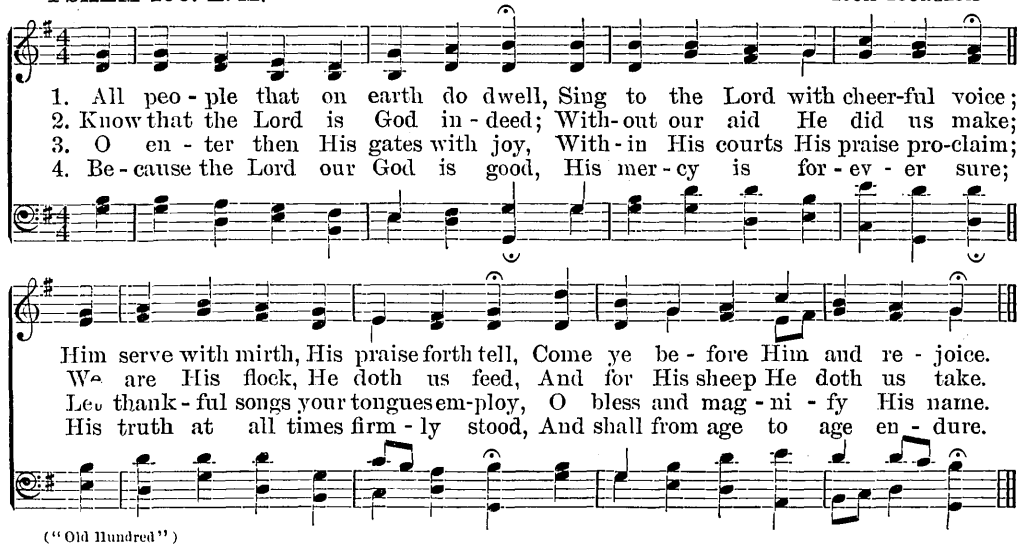
34 Universal Praise

PSALM 100. L. M.

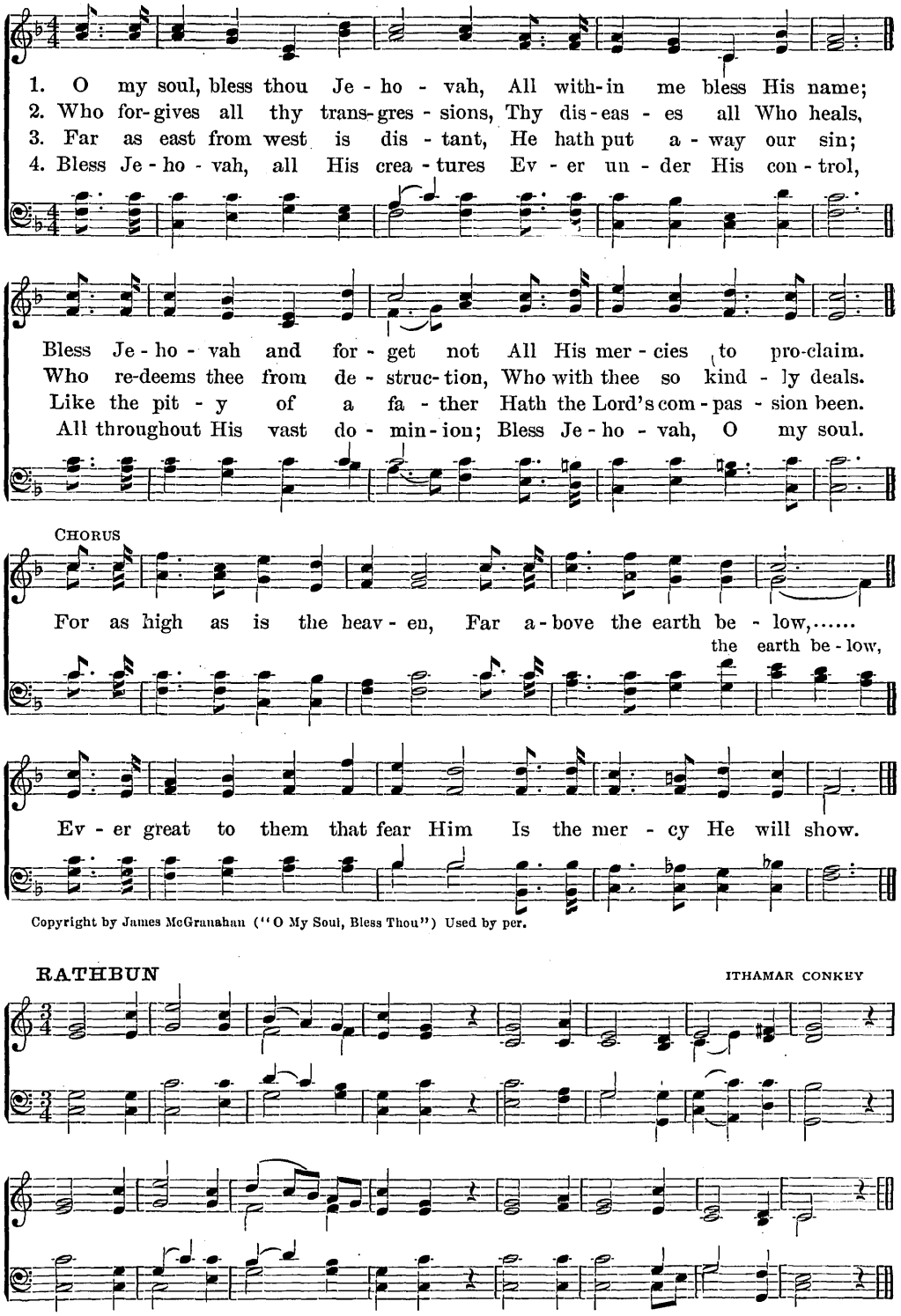
LOUIS BOURGEOIS



("Old Hundred")

35 The Fullness Of God's Mercy

PSALM 103. 8s & 7s

JAMES McGRANAHAN

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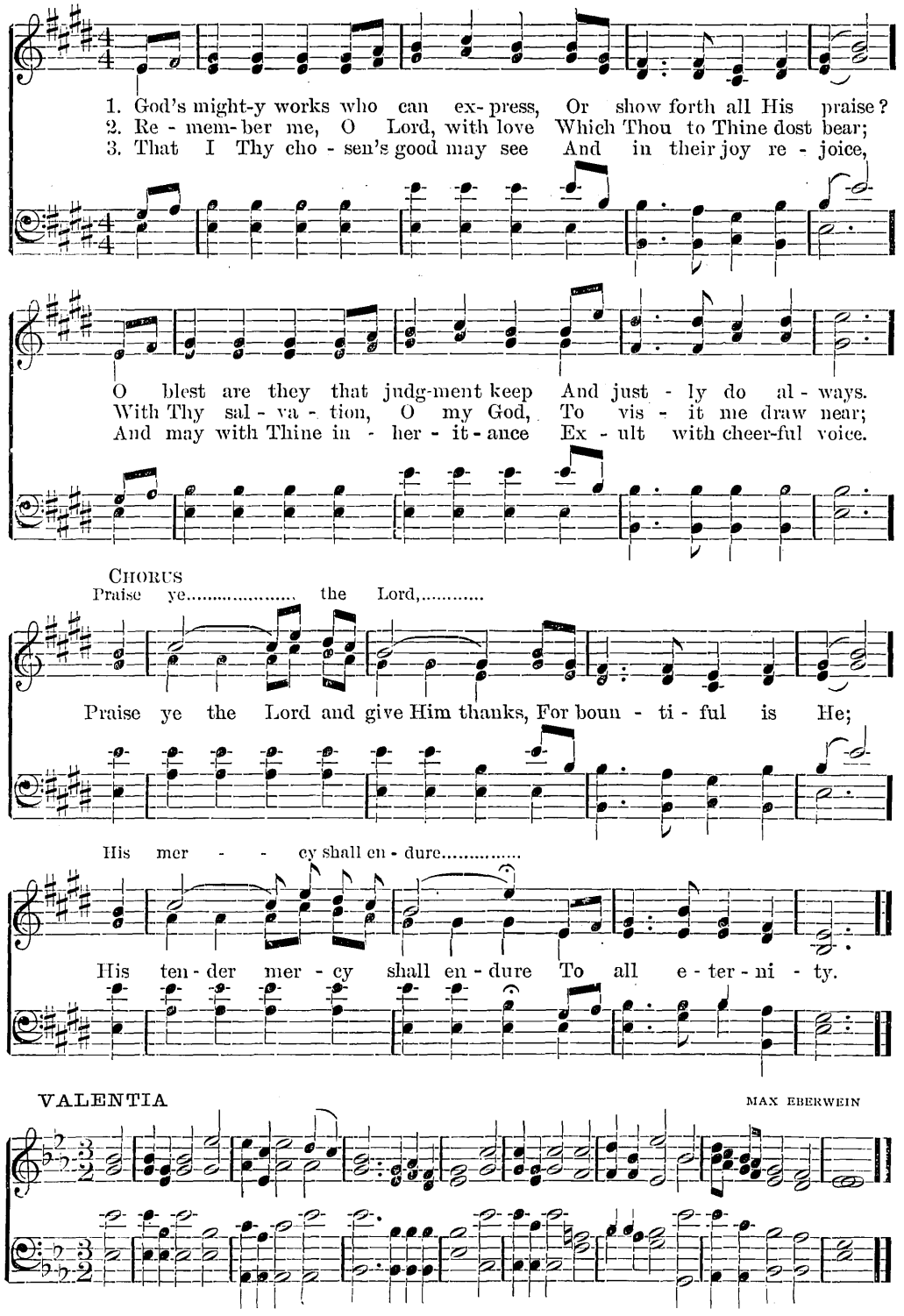
RATHBUN

ITHAMAR CONKEY

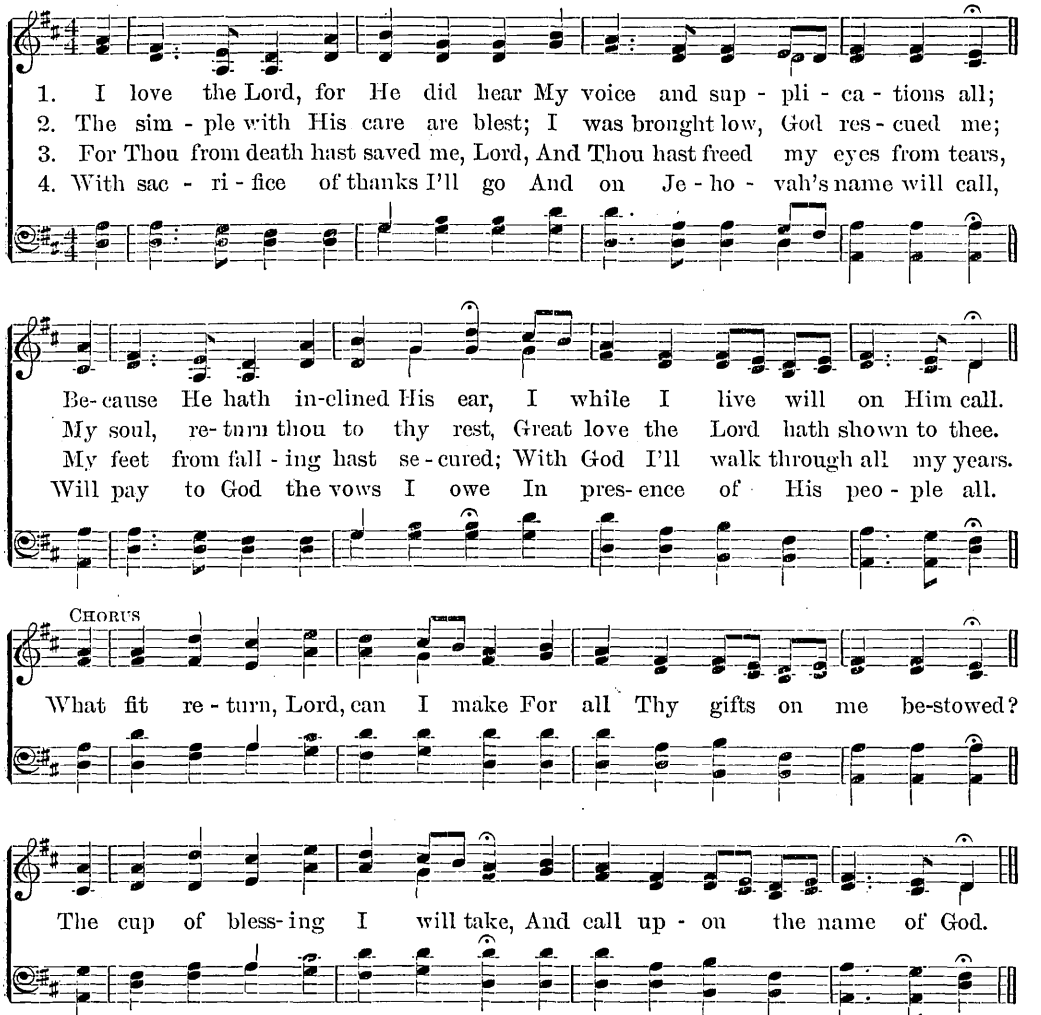
God's Eternal Mercy

PSALM 106. C. M.

E. O. BUTTERFIELD

VALENTIA

MAX EBERWEIN

PSALM 116. L. M.

WILLIAM B. BRADBURY

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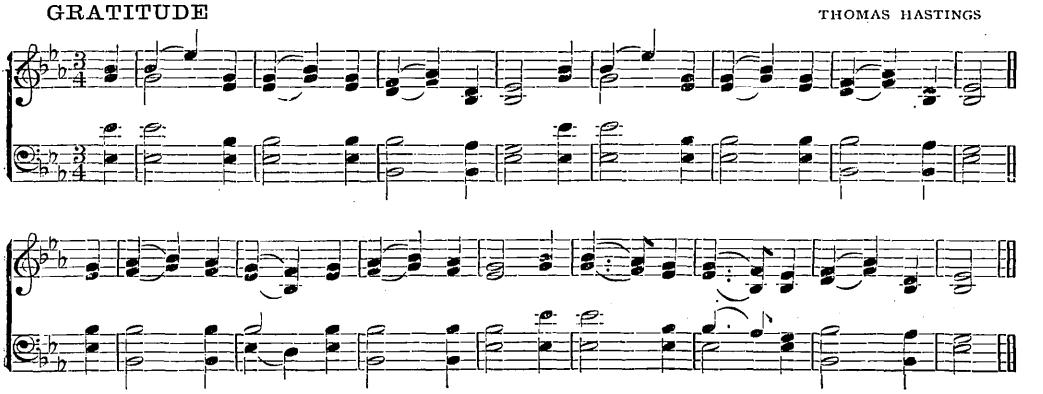
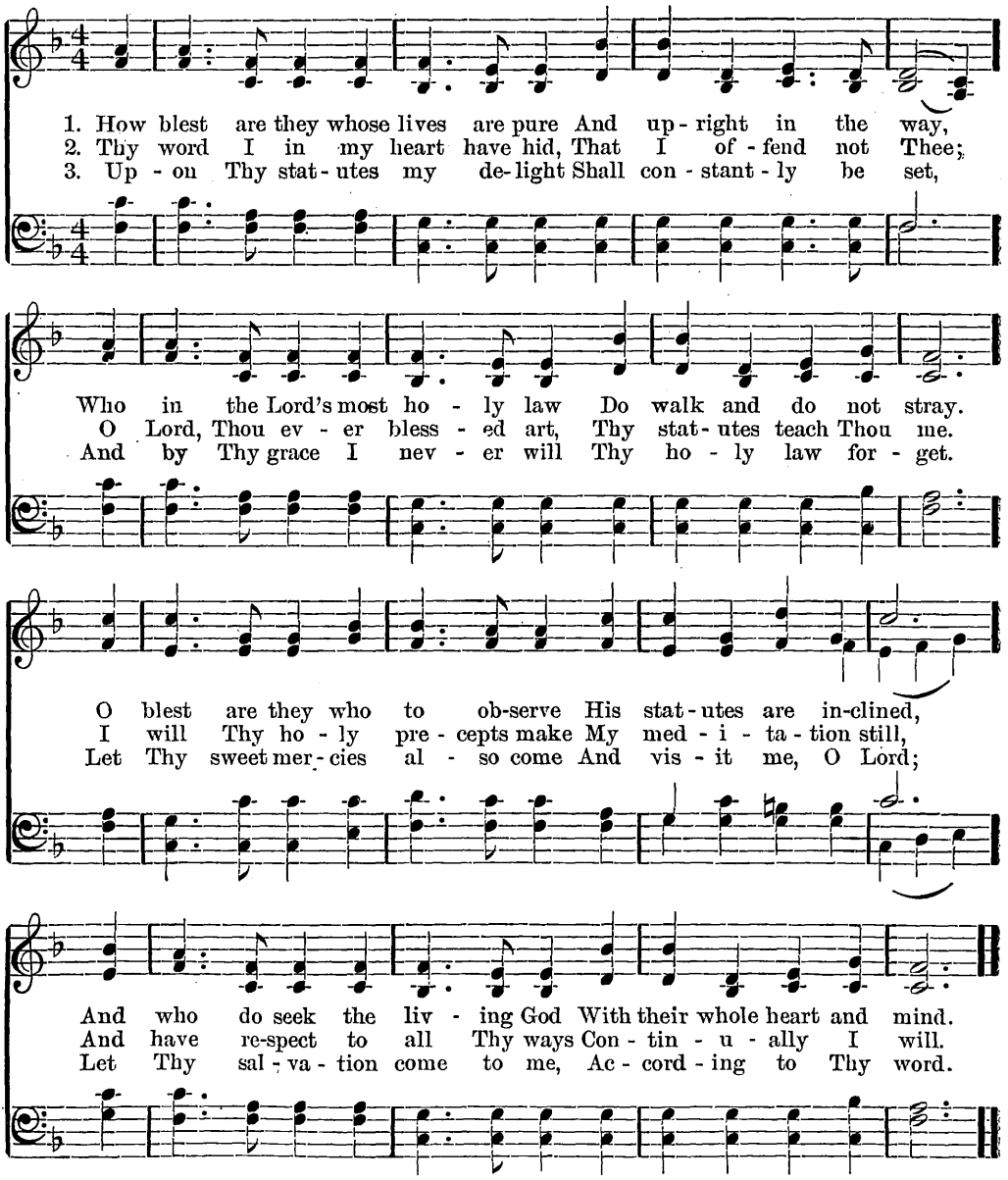
GRATITUDE

THOMAS HASTINGS

PSALM 119. C. M. B. C. UNSELD

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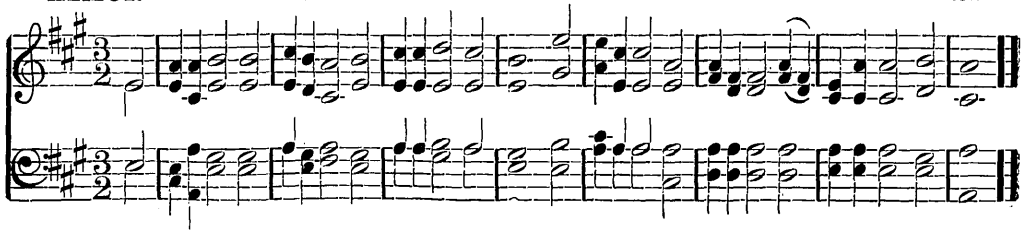
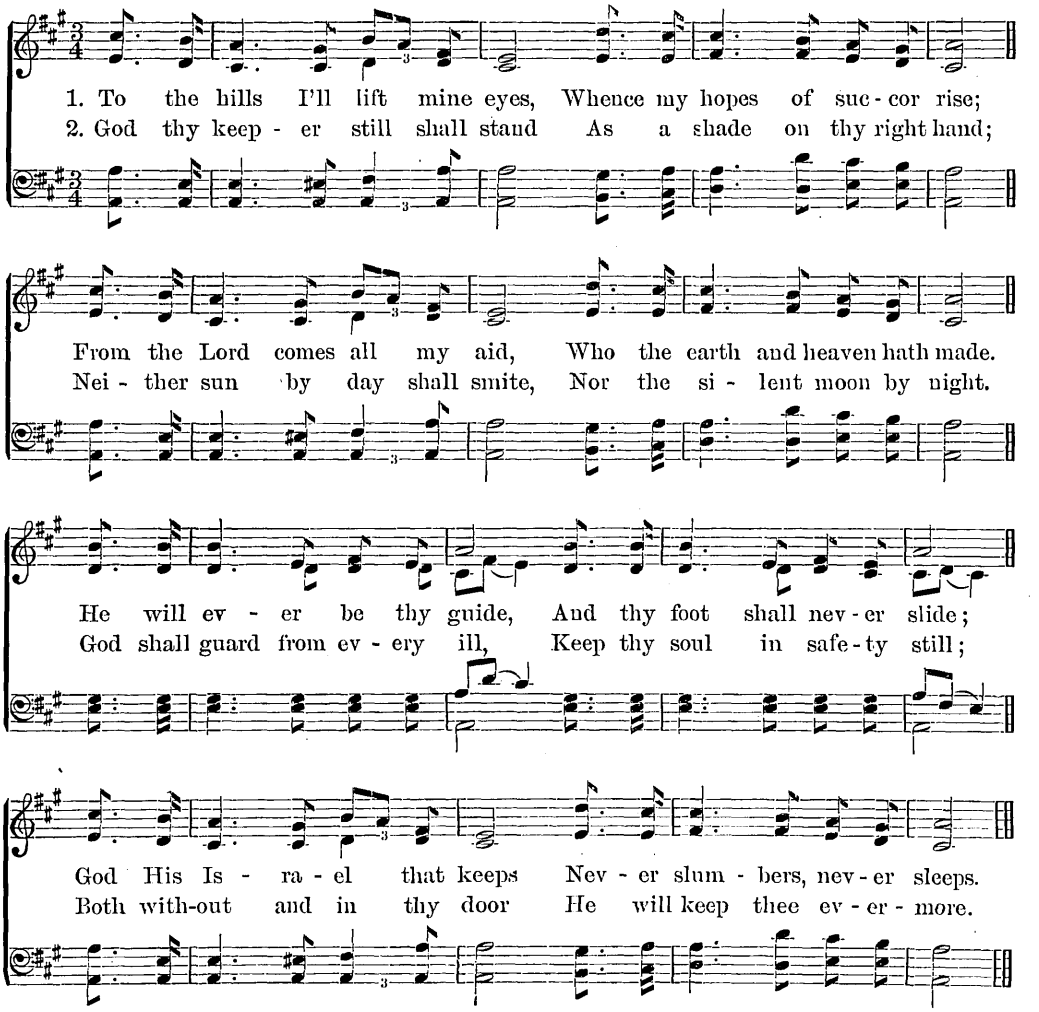
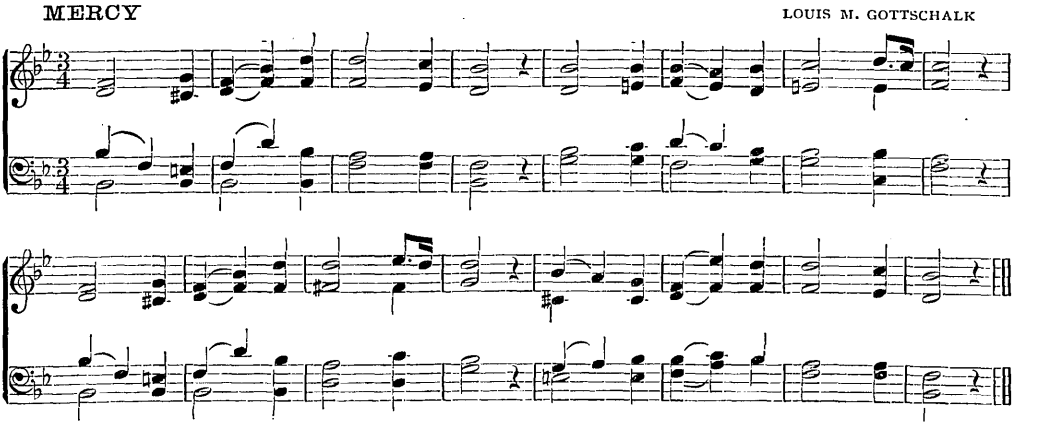
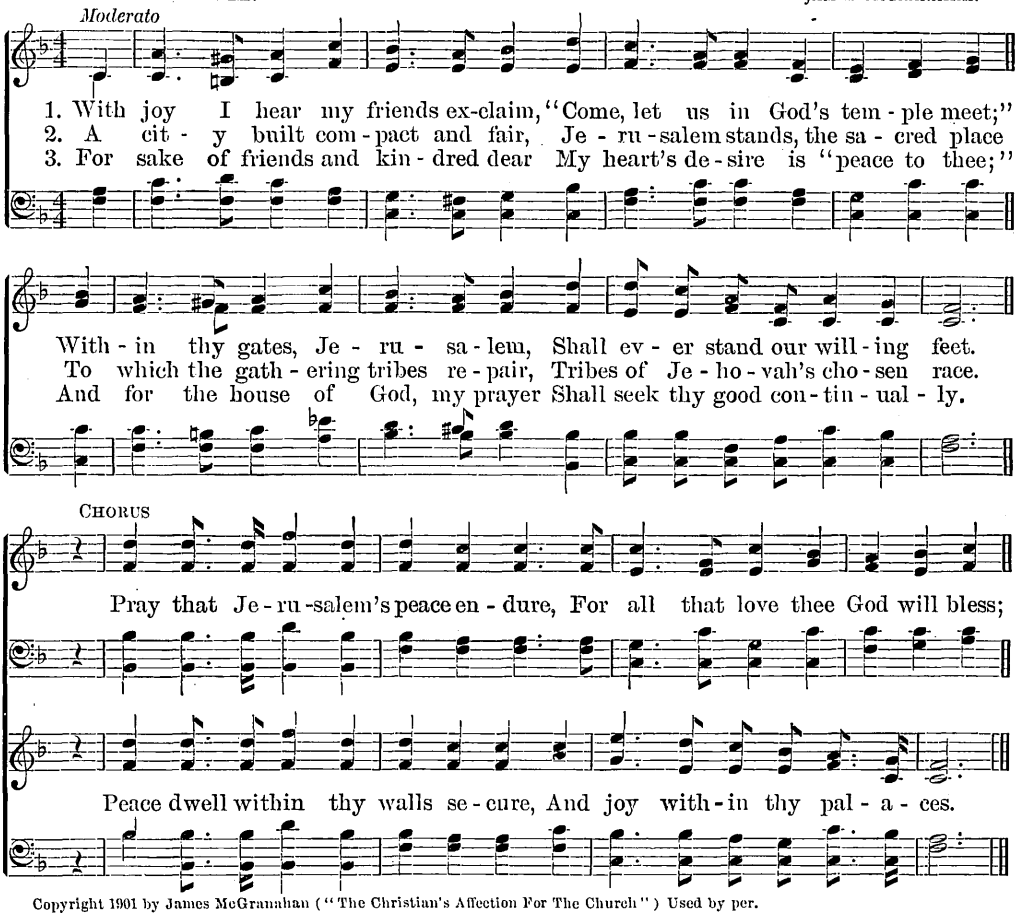
AZMON LOWELL MASON

39 God's Unceasing Watch

PSALM 121. 7s

JOHN E. GOULD

("Pilot")

MERCY

LOUIS M. GOTTSCHALK

40 Love For The Church

PSALM 122. L. M. JAMES McGRANAHAN

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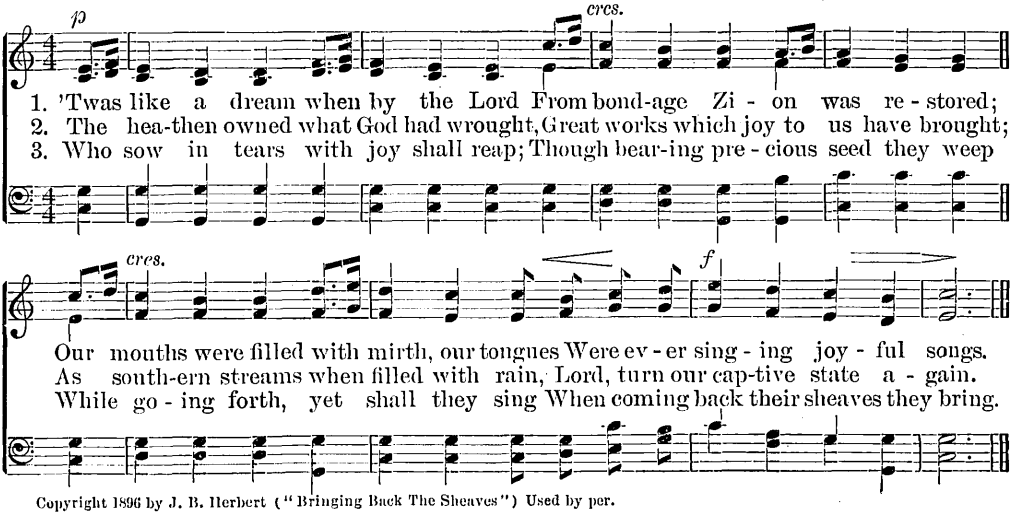
41 The Sowing And The Harvest

PSALM 126. L. M. JOHN B. HERBERT



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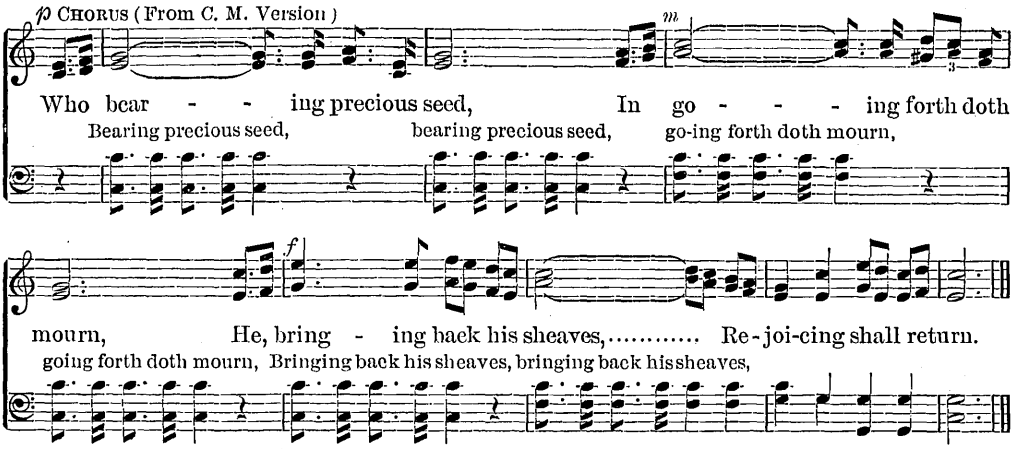
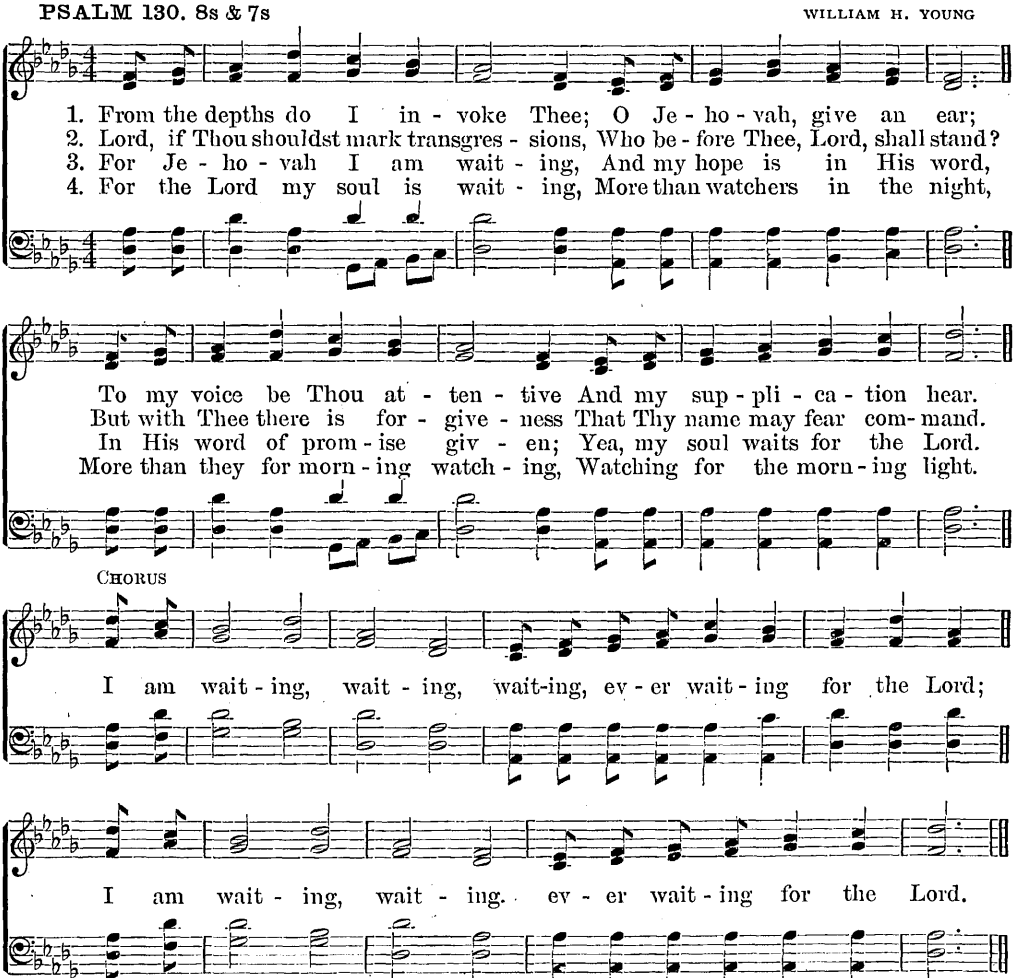
The Sowing And The Harvest (Con.)



42 Waiting Upon God

PSALM 130. 8s & 7s WILLIAM H. YOUNG

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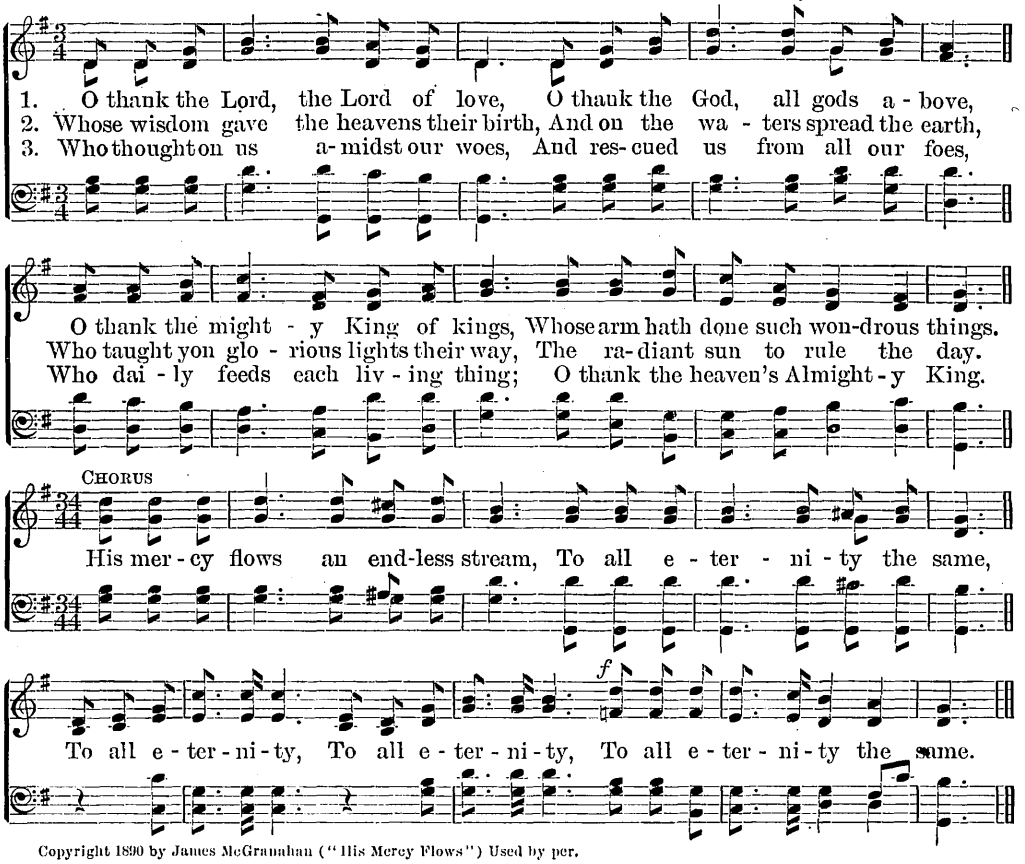
43 The Endless Mercy Of God

PSALM 136. L. M. JAMES McGRANAHAN

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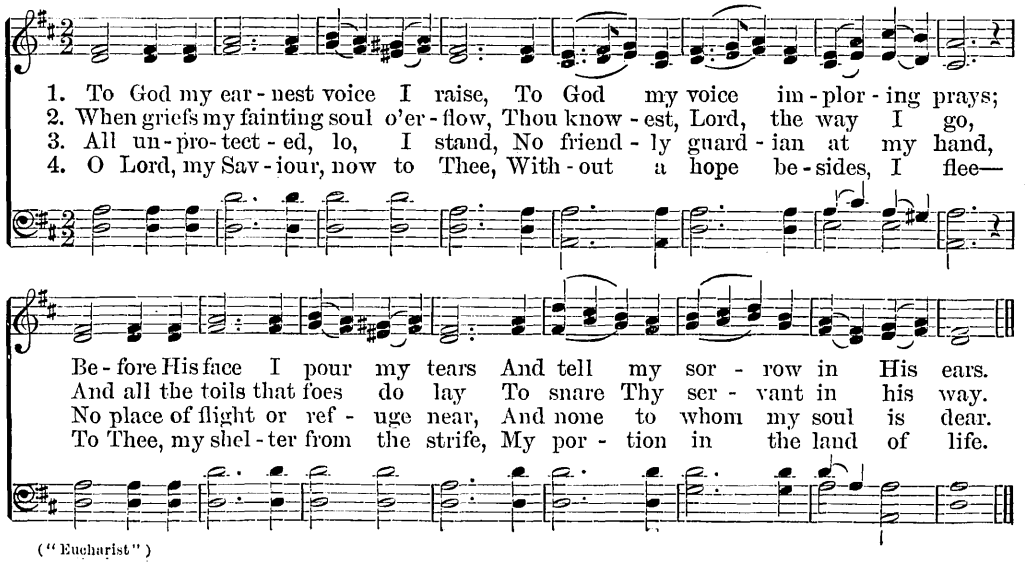
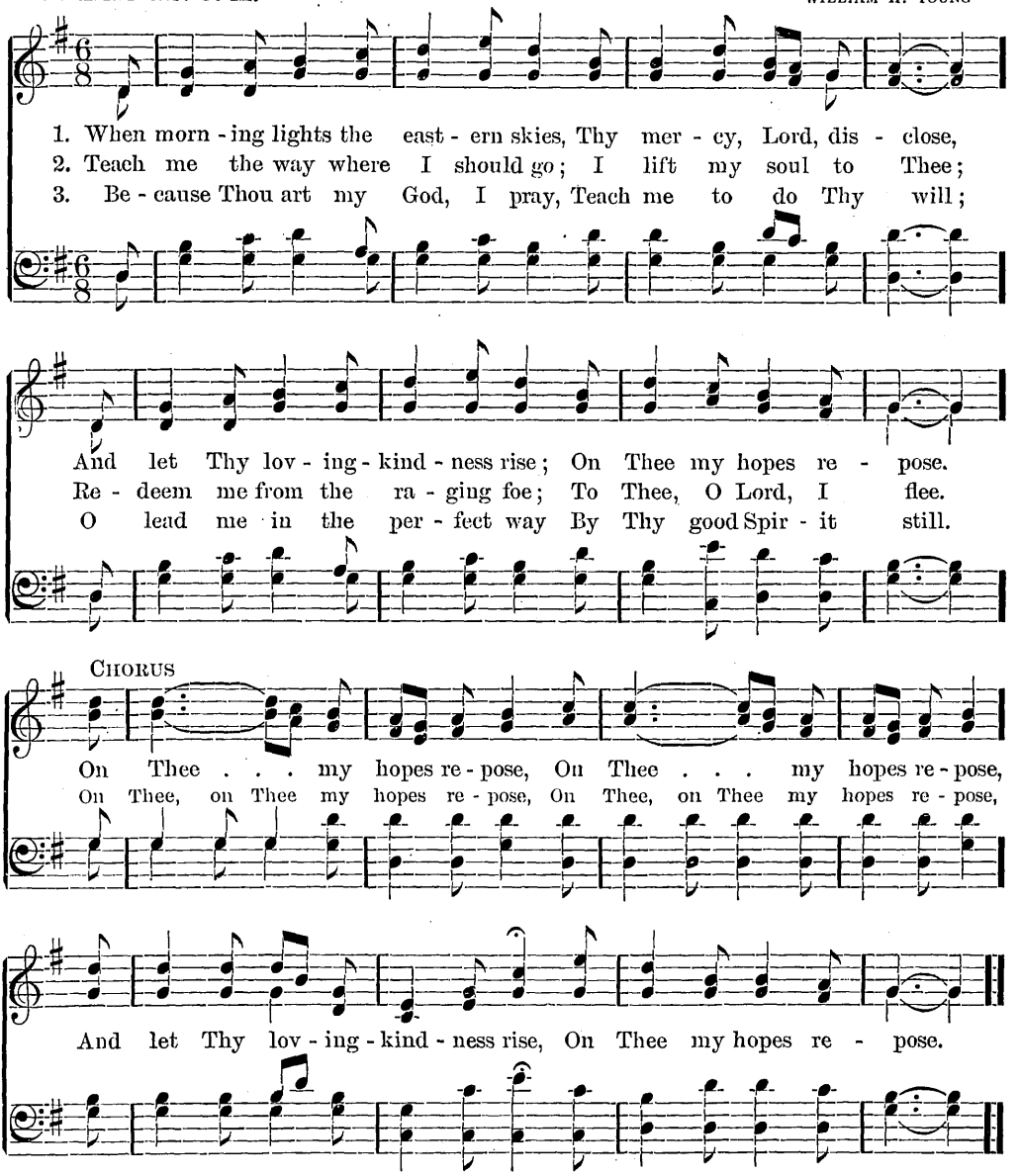
44 The Soul's Refuge

PSALM 142. L. M. ISAAC B. WOODBURY

("Eucharist")

45 A Morning Supplication

PSALM 143. C. M.

WILLIAM H. YOUNG

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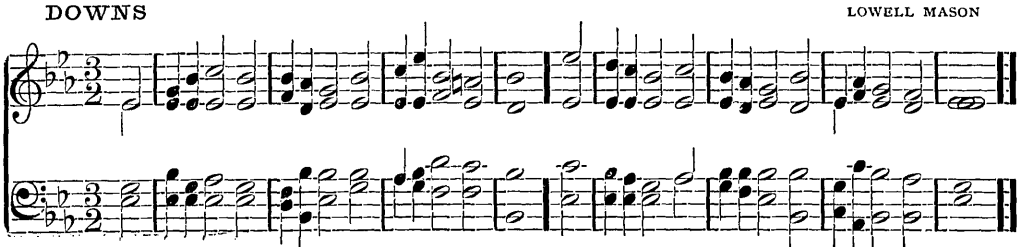
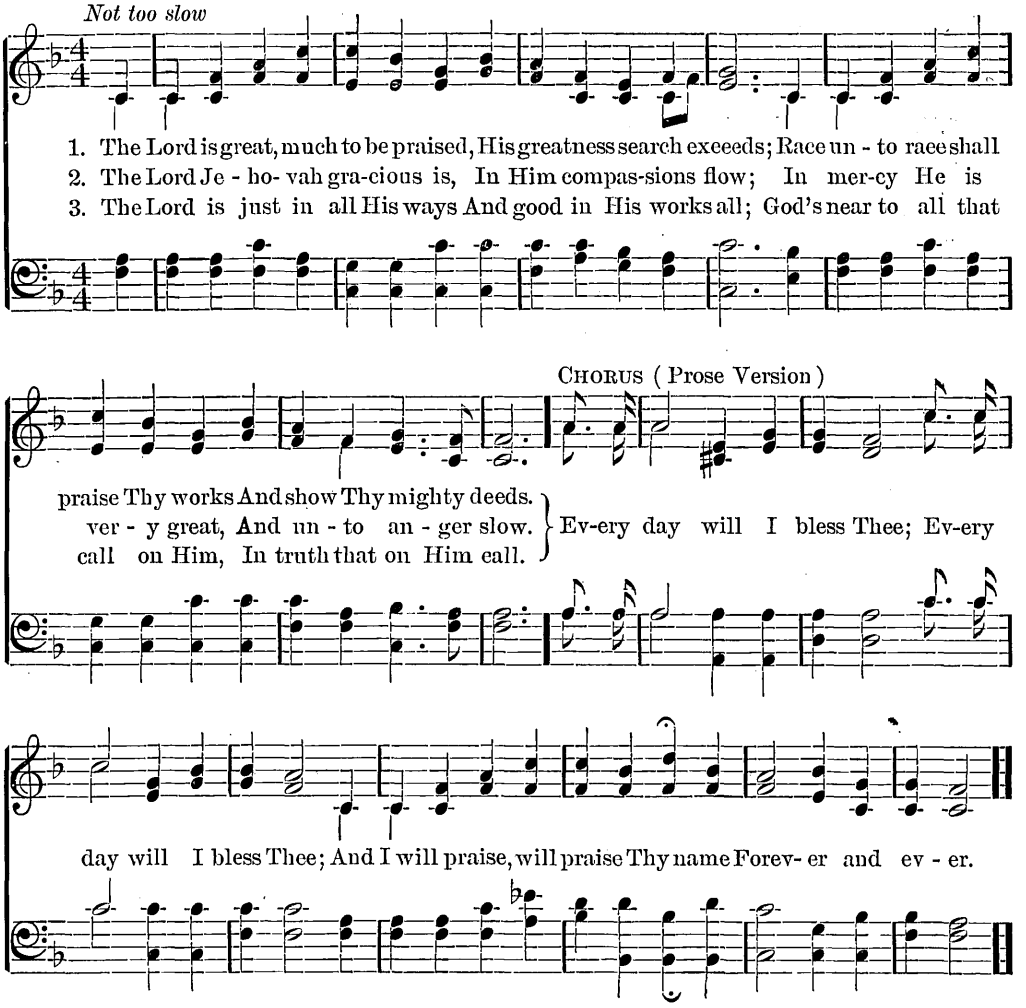
DOWNS

LOWELL MASON

46 God's Glorious Fame

PSALM 145. C. M. JAMES McGRANAHAN

Not too slow

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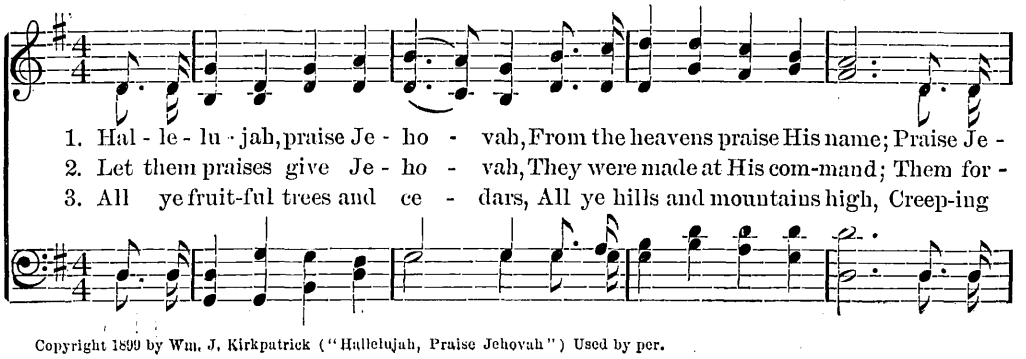
47 The Adoration Of Heaven And Earth

PSALM 148. 8s & 7s WM. J. KIRKPATRICK



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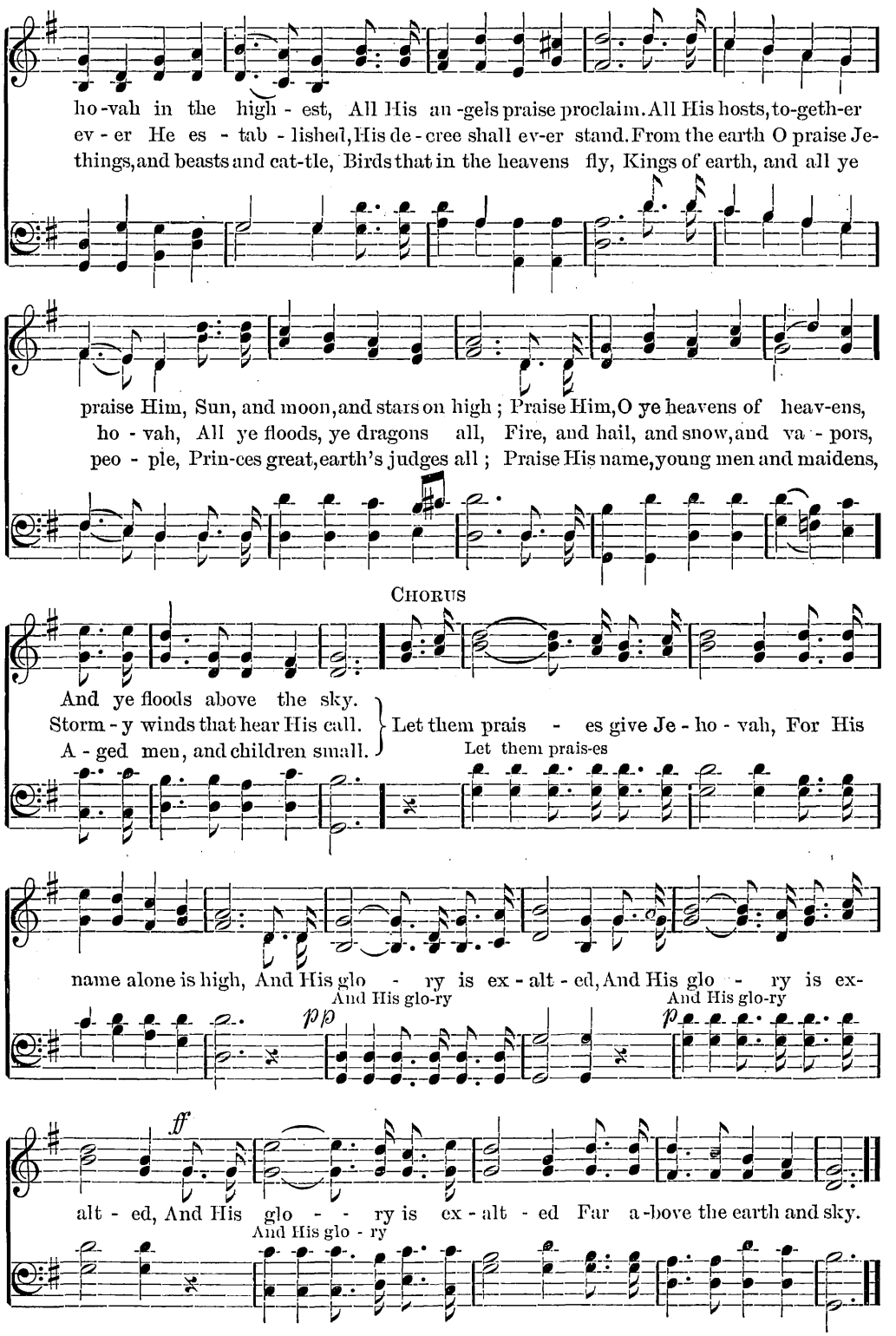
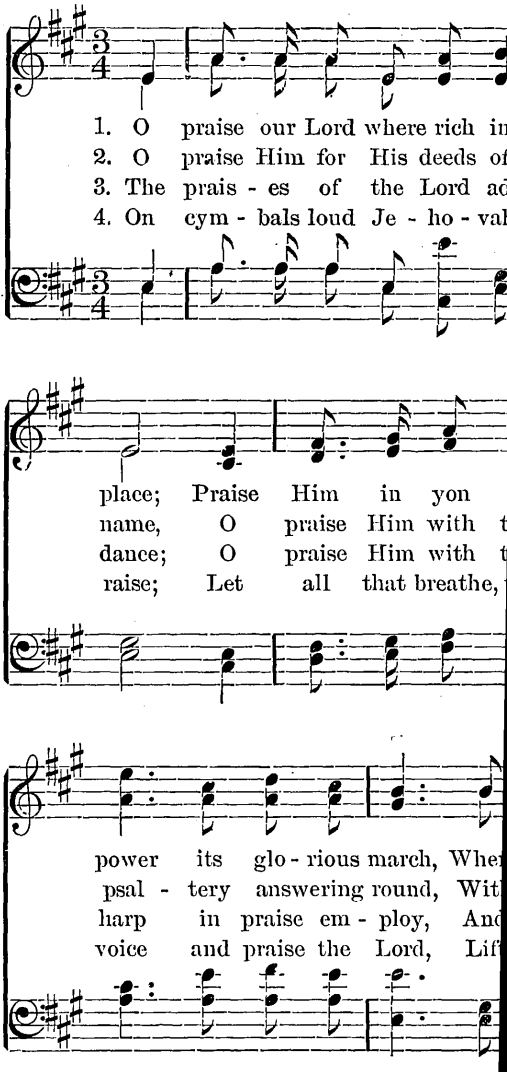
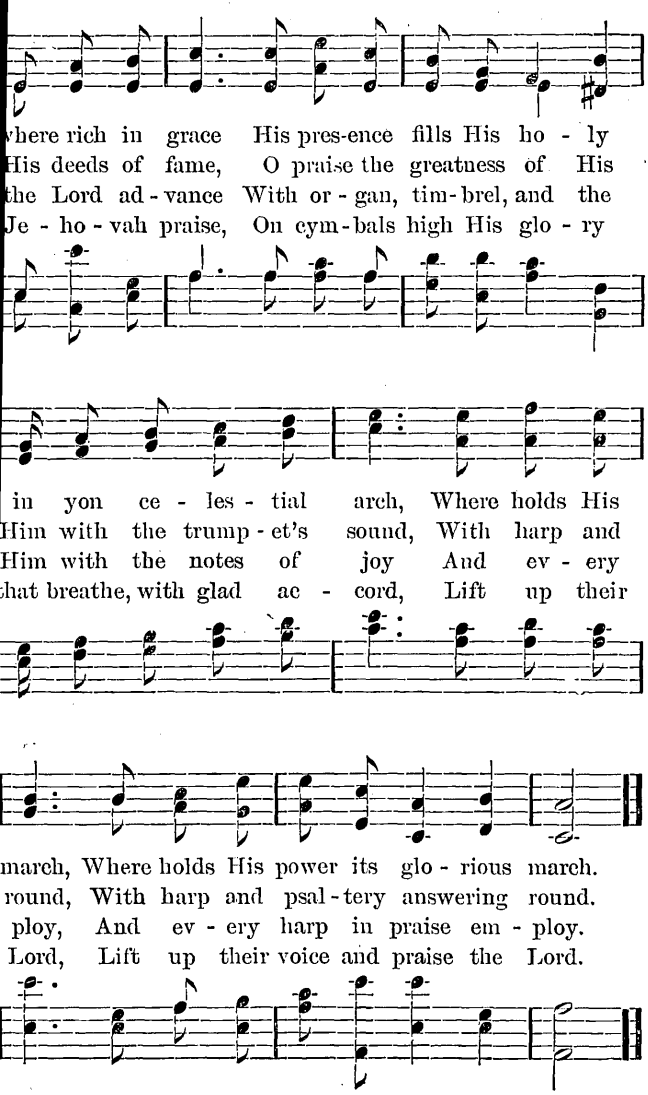
The Adoration Of Heaven And Earth (Con.)

PSALM 150. L. M.



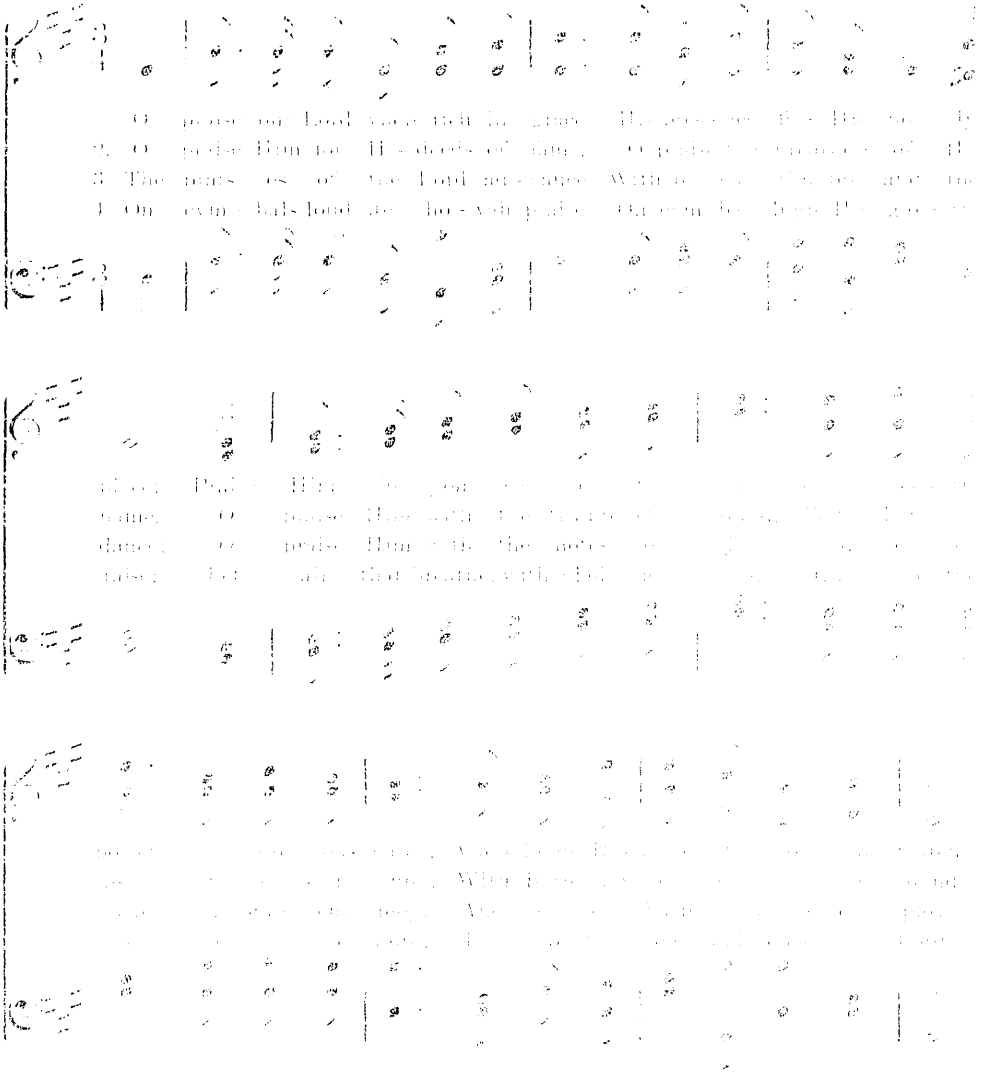
("Soto")

lter's Closing Doxology

LOWELL MASON



PSALM 150. L. M.


1. O praise ye the Lord! prepare each heart
2. O praise Him for His deeds of might,
3. The trumpet's voice, the Lord proclaim,
4. Let every joyful sound ascend

CONVENTION MOTTOES.

Missions the Supreme End of the Church!

Every Believer a Soul-Winner!

The Power of God for the Work of God!

The Missionary Problem is a Personal One.

The Evangelization of our Mission Fields in this Generation.

To Win for Lamb that was Slain, the Reward of His Sufferings!--Moravian Missionary Battle Cry.

To the Pastor belongs the Privilege and the Responsibility of solving the foreign missionary Problem.--Dr. Pentecost.

To gather in to Christ the souls He died to save, is the one object for which the Church exists.--Murrav.

The Christians of the first generation did more to accomplish the Evangelization of the world than any succeeding generation....and they availed themselves of no power which we also cannot utilize.--J. R. Mott.

If there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the kingdom led another every year, in thirty-one years every person in the world would be won for Christ.

"They shall speak of the glory of Thy kingdom and talk of Thy power."—Ps. 145 : 11.

"For Thine is the kingdom, and the power and the glory."—Matt. 6 : 13.

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